

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 1875, and incorporated at Madras, April 3, 1905. It is an absolute unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world as members of all religions have become members of it without surrendering the dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on another. Neither a candidate for any office, nor any voter, can be rendered ineligible to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression hereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1924

The Theosophical Society, while co-operating with all other bodies and activities make such co-operation possible, is and must remain an organization independent of them, not committed to any objects save its own, and interested in its own work on the broadest and most inclusive lines, so as to move towards the goal indicated in and by the pursuit of those objects and that Divine Wisdom which is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined terms, since there is complete freedom for each and every member of the Society, the Society seeks ever to maintain its own distinctive and unique character, being free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

TILL the issue of THE THEOSOPHIST for March 1951 there has always appeared before the Watch-Tower section a statement about Theosophy and the Theosophical Society, written by Dr. Besant many years ago. That statement had to be omitted in the March issue because, in addition to the Resolution of the General Council on Freedom of Thought, it is necessary to publish also the Council's Resolution of December 30, 1950, on Freedom of the Society. But for over forty years Dr. Besant's statement has appeared regularly in THE THEOSOPHIST, and also in several Sectional magazines.

**Another
Maha Humbug**

I now find, to my utter astonishment, that an individual of one of the variants of the African races, who lives in Nigeria and calls himself "Prophet A. B. Allen," has used, practically word for word, this declaration concerning Theosophy written by Dr. Besant (though with a bad printing omission, which suggests that members are united "by their religious antagonisms"!). It has been used in connection with a "White Brotherhood Lodge" announced by

him. Wherever the phrases "Theosophy" or "The Theosophical Society" appear in our statement, this so-called prophet has merely substituted the phrase "The White Brotherhood Lodge". The following is the statement printed for his announcement in Accra, Gold Coast, in the February 13, 1951 issue of the *Ghana Daily Express* :

"AN OPPORTUNITY

THE WHITE BROTHERHOOD LODGE

Objects

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

The White Brotherhood Lodge is composed of members belonging to any religion the world or to none, who are united by their approval of the above objects, by their religious antagonisms and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of Union is not the profession of a common belief but a common search and aspiration for truth. They hold that truth should be sought by study by reflexion, by purity of life, by devotion to high ideals and they regard truth as a prize to be striven for, not as a dogma to be imposed by authority; they consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge not on assertion. They extend tolerance to all even to the intolerant, not as a privilege they bestow but as a duty they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword as truth is their aim.

The White Brotherhood Lodge is the body of truth which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the Justice and love which guide its evolution. It puts death in the rightful place, as a recurring incident in an endless life opening the gateway of a fuller and more radiant existence. It restores to the world the science of the Spirit, teaching man to know the spirit as himself and the mind and body as his Servants. It illuminates the Scripture and doctrines of religions by unveiling their hidden meaning, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the White Brotherhood Lodge study these truths and endeavour to live by them. Everyone willing to study, to be tolerant to aim high, and to work perseveringly ; is welcomed as a member.

Write for Particulars and enclose 3d Stamp to :

THE DIRECTOR OF STUDIES, 29, Ramos St. Idi-Oro
P. O. Yaba Nigeria

Or consult our representative now touring the Gold Coast "

So, there is another Maha Humbug, as Professor Marçault aptly termed the individual who proclaimed himself "Koot Hoomi Lal Singh, Maha Chohan," and other titles.

C. JINARĀJADĀSA

* * * *

"Without distinction of race, creed, sex, caste or colour." So reads a phrase in the statement of the First Object of the Theosophical Society. Such is the unsectarian nature of its membership, such the breadth of freedom, the catholicity of opinion permitted to every member. The Society represents no nation or race, no creed or religion, gives precedence to neither sex, favours no caste, but

**Theosophical
Universality**

extends the privilege of its membership in equal brotherhood including all of these. Similarly there are numbered among its members men and women of every political faith, every economic creed, every cultural interest, almost every language and civilized custom, and the Society respects their right of individual opinion.

When therefore a local branch or Lodge or a national group, large or small, appears to take on a particular colour or shade, political, economic or ideological, or becomes the instrument of or falls under the control of a group so predominantly coloured, the situation is to be questioned as to whether it is in accord with or constitutes a departure from the broad purpose and function intended to be served by the Society.

It would certainly be questioned if any group insisted upon being exclusively or even predominantly masculine or feminine, Hindu or Christian¹ or Moslem, Chinese or British or Russian, brown or white, to the exclusion of all others. The Society's constitution or charter—"without distinction"—would be immediately invoked. Similarly there should be question wherever other limitations or control are exercised to give dominance or privilege exclusively to any particular human category. The Objects and their universality were written into the Memorandum of Association under which the Theosophical Society was incorporated in 1905. They have not been changed, and indeed they stand practically unchanged since long before the incorporation date, almost to the founding in 1875.

These facts should serve to apprise anyone that when infraction occurs it is not the Theosophical Society that is responsible but the individuals, few or many, who disregard the broad principles upon which the Society stands and

¹ It is recognized that occasionally a Lodge is chartered especially to study along Christian lines.

who divert their privilege of membership to purposes less universal and less worthy.

Someone recently said that "Britain is no longer a very great power, but there is no reason why she should not be a very great nation. But if she tries to be a very great power, she may easily fail to be a great nation".

A Great Nation

This statement is attributed to someone very close to but not a member of the British Government and is one so brilliantly true and meaningful in its expression that one is reminded that there are said to be great souls representative of a far-evolved group of our humanity who watch over mankind's struggling progress and keep in touch with leading governments and movements through which improvement and progress seem naturally to come about.

As a great power in the sense of naval or air might, Britain has been surpassed by the United States with her greater population and vaster resources. As a military power Britain has never claimed to rank very high, though she developed a disproportionate capacity in the last world war.

But Britain has been and still is a very great power in the sense of exerting a very substantial influence among the nations. For there are ways of wielding power other than through the weight of armaments. There is the weight of experience and the fine balance of judgment that derives from it. There is the respect that springs from a dependability which others may rely upon. And when the influence exerted is reliably on the side of the afflicted or distressed among nations it is not only these who feel it but all nations the world over. Those who have developed a sense

of international moral responsibility will feel strengthened and others still in the stage of power-seeking and oppression may yet respectfully hesitate to offend too far.

Britain cannot regain her position as first naval power. She can retain and enhance her prestige and influence as she unfailingly stands squarely for right among nations and moves always in the direction of that freedom for others of which her release of India was the superb example of all time. There is no force equal to moral influence, and when that is exercised dependably its power is multiplied manifold. No nation has this opportunity equal to that of Britain. She will be the "great nation".

It is not easy to know a great ideal, to see a great improvement far off, and yet work for the attainment of lesser goals. It is not always easy to be content with movement in the direction of an ideal while knowing its realization to be far distant in time.

Great Ideals

A greatness of spirit is needed to work persistently for a goal which it is known that only other men in other times can reach. Perhaps it is true and fortunate too that most men see only the nearer aim, the thing more immediately attainable, for then they can work undiscouraged that what they seek to achieve is but a step. A beginning has to be made, and betterment is the only way to best. Discouragement might come from realizing how infinitesimal the step compared with the heights to be achieved.

This is true in almost every field of human progress. There are immense distances to go. Nothing we ordinarily conceive as improvement can compare with the progress yet to be made. How urgent it is, however, that movement

shall be consistent and in the direction of that yet unimagined ultimate; how necessary to press for change in the direction of true reform! Honour belongs to those who so work.

But others there are who know something of the end toward which all these things move. Among them have been the great sages and saints of history and still earlier times. Never has humanity been without them. Of them but far less than they have been and are those students of the Wisdom who ever proclaim the underlying unity in all religions, who declare the oneness of all mankind, who speak of the divinity in man that ensures his ever upward progress to illimitable heights, gathering spiritual power that accelerates his speed.

Yet all stages must be passed and men must find their way. This way is the way of struggle in the present, the struggle of those who lead, to gather strength and following sufficient, to set forth their vision of the good to be achieved, a near step not a distant scene; and the struggle of those who care not at all for progress or for helpfulness. For these struggle is the only way. But for those who work that men may be happier and less subject to fear, who ease the way for those not yet ready to respond to an ideal, there comes the compensation of effort rightly directed.

For those others who see the distant goal of a perfectly ordered society but who work for the intermediate and inevitable steps, for something less than the glories they envision, there comes not only the satisfaction of movement in the right direction but the consciousness of immeasurable privilege in being counted with those who both know and serve.

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The Watch-Tower pages in this journal last month recorded the planting at Adyar of a sapling from the famous Bodhi Tree at Buddha-Gaya and the transportation of a similar sapling to Viet-Nam where it was delivered to the leading Theosophist, Mr. Pham-Ngoc-Da. The Prefect of the Province decreed that for such an event there should be a formal reception. The rest of the interesting story is told in Mr. Pham-Ngoc-Da's own words:

**The Bodhi Sapling
in Viet-Nam**

“The official reception of the sacred plant took place on February 3rd at 4 p.m. The procession started from the Municipal Building and came to my house. There it stopped and the priests entered, climbing to the first floor, where they stood in a line before the altar on which had been placed the plant, and there they chanted. After this ceremony, I took the plant and placed it on a litter, which represented the scene at Uruvela. The priests followed the litter on foot and the procession came to the office of the Inspector. We entered the garden and the plant was placed on the altar. The priests for a second time repeated prayers and then the ceremony was over. Then the Chief Administrator of the Province gave an address before the loud speaker making known to those present the meaning of the festival and presenting me to the audience. My half-hour speech was on the Noble Truths, the Noble Eightfold Path, and also the history of the Bodhi Tree. It was an official festival, the Chief of the Province having announced it in the press and by radio. My address is to be printed for free distribution.”

SIDNEY A. COOK

THE FESTAL DAY OF EASTER¹

By C. JINARĀJADĀSA

FIFTY-SEVEN years ago I hardly knew anything of Christianity. My attention was drawn to it on a certain occasion when I was living in London with Bishop Leadbeater. He was not then a Bishop. He had been ordained in the Church of England, but as he was no longer working in the Church, he did not use the designation "Reverend". One Easter Day he and I went to the evening service at a certain church, known as a High Church, in the west of London. I recall vividly the scene, as there was a procession, with someone leading and carrying the banner. Then came a number of choir-boys dressed in red, with white surplices. All these years I have not forgotten the lovely voice of the choir-boy who sang the first verse which comes as the refrain of the hymn. Its exquisite, anthem-like quality still remains in my mind. I do not know who was the composer, possibly Villiers-Standford. The words sung by the choir-boy were :

"Hail ! Festal Day, to endless ages known,
When Christ, o'er death victorious, gained His throne."

From then on, little by little, I began to read much on Christianity.

¹ A sermon delivered at the Liberal Catholic Cathedral Church of St. Alban, and broadcast over Station 2GB, Sydney, on Easter Day, March 25, 1951.

I am a Buddhist by birth, but I am fairly familiar not only with the Gospels but also with the history of the development of Christianity. What has impressed me profoundly is the incredible materialism of Christian belief. This will surprise you, but I mean in using the word "materialism" that the individual on earth is always thought of in terms of his material body. When that body is discarded, the individual with all his thoughts, feelings and aspirations is considered "asleep," for all purposes non-existent till the Day of Resurrection.

Think of what this means if you have loved someone dearly. Your beloved has died, and according to your Christian belief he is asleep, and there is between you and him an iron curtain about a million miles wide, which you cannot penetrate. You, of course, go on pouring out your love to your beloved, but you are expected to believe that he can never be aware of your love for him. To those who love deeply, this means an incredible amount of acute suffering.

But more striking to me is that this idea of going to sleep after death should be associated with Jesus Christ Himself, the Son of God. The universal Godhead has put on a garment of flesh, to be the Son of God on earth. The Lord is all the time aware of His unity with the Father, and reveals in His teachings His nature of love, tenderness and strength. Then, according to the Gospel story, the body is slain. Then follows what to me is utterly inconceivable, something I heard in a phrase used over the London B.B.C., "Now sleeps the Lord in His stony bed". That the Lord with all His divine consciousness could be, even for thirty-six hours, utterly non-existent (for that is what sleep amounts to) can scarcely be imagined; yet it is a belief that you have all accepted without question, because you have been brought up in it. To me, it is

something absolutely impossible to associate with any manifestation of the Divine Nature.

Of course, the idea of death and resurrection far antedates Christianity. In the Egyptian Mysteries, Osiris was slain and dismembered, and later resurrected from the dead and made whole once again. Also, in Babylonia the God Attis was slain, and there are three days of mourning, followed by the festival of rejoicing because Attis is resurrected from the dead. But there is nowhere in these religions the idea that when man dies he goes into a condition of sleep, which is almost the annihilation or suspension of his consciousness till the Day of Resurrection, which may yet be thousands, possibly tens of thousands of years off. Dean Inge has said caustically that Christianity still carries on the primitive ideas of an insignificant tribe of Bedouin Arabs. For me, this idea of sleep after death is one of these primitive ideas. Your Australian aborigines know better than that.

Easter celebrates the Resurrection of Christ. It is this Resurrection which made a deep impression on Paul, the greatest personality in the history of Christianity after the Lord Himself. St. Paul, as Saul, was an orthodox Jew and persecutor of the Christians. During his journey to Damascus to continue his campaign, he had a wonderful experience, when he was surrounded by blinding light and a voice called out: "Saul, Saul, why persecutest thou Me?" This was the Conversion of Saul, for from this direct experience he became Paul, a messenger of his Lord and Master. It is Paul who gave the framework of Christianity, not the Fathers of the Church, the Popes, Luther, Calvin, or any leader of the Protestant Churches. It is to me utterly strange that the greatest revealer of Christian truths after the Lord, that is, Paul, should be almost forgotten.

During the missionary work of Paul among the Jews and the Gentiles, he was not merely content to baptize his converts into Christianity. He realized that the true Christian had to live a deep spiritual life. It is this deep mystical conception which he reveals again and again. Thus, describing his constant endeavour on behalf of the new Christians, he says: "My little children, of whom I travail in birth again until Christ be formed in you." You will note the phrase, "until Christ be formed in you". This refers not to an external Christ to whom worship is given, who sits in heaven at the right of the Father. It alludes to the Christ with whom man here upon earth can come into a wonderful relation, by developments of his spiritual nature.

Remembering the faith received by him concerning the Resurrection, Paul says: "Now is Christ risen from the dead, and become the first-fruits of them that slept." Note once more the striking phrase, referring to us as "them that slept"; as also the phrase, "the first-fruits". In other words, Christ achieved with His Resurrection what we *all* have to achieve, that is, to accomplish something of the nature of the work which the Lord did. It is to this great work that Paul refers in a fuller way when he says: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

This is more than Christ in heaven. The miracle of the risen Christ has to take place in us, here and now and not only in some far-off time at the Day of Resurrection, when the graves open. The hope of glory, which is the highest possible achievement of spiritual unfoldment, can only be when the individual can say, "I know the Christ *in me*".

Continuing this same conception of the relation of the individual to the Christ, not merely to be worshipped as

God, but something far more mystical, Paul refers to the great achievement which every one of us must accomplish, in these words: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Once again I draw your attention to Paul's thought concerning the future for each one of us, which is to become "a perfect man, unto the measure of the stature of the fullness of Christ". "The fullness of Christ"—it is to this and to nothing less that we have to aim. All these profound thoughts of St. Paul are forgotten today, and we do not hear sermons in the churches, calling upon the Christian not merely to be good and without sin, but also to become one with the nature of Christ.

I recall a sentence of St. Augustine where the same mystical thought of St. Paul is revealed. Augustine says there are two forms of belief concerning Christ, one, belief *in* Christ, and the other, belief *on* Christ. Belief *on* Christ was held even by Satan and his following, for they acknowledged the greatness and power of Christ, though they were determined to resist that power. But belief *in* Christ is something different, and St. Augustine says that to believe *in* Christ means "to become one with His members," that is to say, to be incorporated into the nature of Christ.

Suppose that these ideas concerning Christ in us, the hope of glory, were to be made the fundamental truth presented to all Christians. Carlyle says somewhere, regarding most Christians, that religion contacts them on only three occasions in life—at baptism, at marriage and at burial. Suppose on the other hand that, in spite of the division into sects, every church was to base itself on St. Paul's teachings, and preach that the real work to be done by the Christian is to discover the Christ in him, the hope of glory. What would this mean? It means that in spite

of our absorption in our daily occupations and duties, through all our joys and sorrows, our search for the true meaning of life lies in discovering the "Christ in me, the hope of glory". What would be the result in our social life?

Here in Australia today, where the country is divided into political parties, and more violently still into camps of masters and men, suppose on all occasions of dispute those who are in opposite camps, facing each other with eyes of hate, were to realize and say: "Against me is not my enemy, but the Christ in him, the hope of his glory, and I must find that Christ and salute the Lord in reverence and worship." Can you not imagine how all of our human duties would then be lifted to a completely different plane, where brother faces brother, and we plan not to gain a victory, but rather, through co-operation, to achieve, a mutual goal of happiness?

Seeing all the wars there have been among Christian peoples, it has been said that Christianity is a failure; the truth is, Christianity has never been *tried*. Back to Paul, I say, and we shall have the Christianity which began soon after the Lord's passing, and before there began churches and sects that have drawn a veil over the Lord's true message. That oldest Christianity of all can become a success in the world, even today.

C. JINARĀJADĀSA

Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motive if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact.

K. H.

THE ANCIENT ELEMENTS IN A MODERN ROLE

By F. L. KUNZ

I

SINCE about 1870, increasingly numerous and ever more meaningful developments in physics have been gradually establishing a species of superphysical reality. The new pertinent gains constitute for the most part what is now called field theory. Examples of more comprehensive field phenomena would call for careful analysis, and run to a length inappropriate to this occasion. I shall therefore presently cite instead a quite familiar and long known simple instance to exemplify the whole enterprise, first quoting a passage to indicate as precisely as possible the importance of these developments to our philosophy.

“In Einstein’s theory of gravitation matter and its dynamical interaction are based on the notion of an intrinsic geometric structure of the space-time continuum. The ideal aspiration, the ultimate aim, of the theory is not more and not less than this: A four-dimensional continuum endowed with a certain intrinsic geometric structure, a structure that is subject to certain intrinsic purely geometrical laws, is to be an adequate model or picture of the ‘real world around us in space and time’ with all that it contains, and including its total behaviour, the display of all events going on in it.”¹

¹ *Space-Time Structure*, Erwin Schrödinger, Cambridge University Press, 1950, p. 1.

The principle just enunciated is essentially identical with the primary educational programme of the Theosophical Society. There is, we say, a supreme, intelligible, living field, in which occur zero point-atoms (in the case of man, point-essences) whose behaviour is determined by the field. That field is significantly represented by a geometrical order, basically spherical¹ and hence harmonic², so that the most representative of the structures which subsequently arise in it (those of life) are of necessity determined by the geometrical restraints imposed by the outworkings of that fundamental order³.

Because there is a sublime order which governs the point-masses, there is also a justice exercised upon the monadic point-essences. Causation is in the field. We hold (in advance of contemporary science) that a human consciousness is a point-essence in the primary field, and is surrounded and accompanied in space-time by a secondary (but still deeply buried) local field. Thus man is in reality a point-duration in a causal body. As such, an individual has a rudimentary relationship to his microcosm which gives him a potential power over energy and life, which at present, for the most part, he does not appreciate or use. There are those, however, who do. We teach that all men shall.

A familiar example of a force field may now usefully be cited. When iron particles are dusted over a bar magnet, they display a pattern. That is, the magnetic field has an incontestibly physical effect. Were the lines of force, thus revealed in the powdered iron, there all the time, or only when the test objects disclosed them? If

¹ *The Secret Doctrine*, H. P. Blavatsky, Adyar ed., I, 69-72.

² Because simple harmonic motion is based on circular motion.

³ The *Ākāsha*, in the *Nyāya-Vaiśeṣika*, which is one with the Field, and is lighted into phenomenal activity when manifestation takes place.

there all the time, are those forces, which obviously have physical effects, themselves physical, or part of a natural superphysical? What does the term *physical* mean? The magnetic field is associated with, and depends upon the presence of, an ordered arrangement of the constituent molecules of the magnet. By imposing a magnetic charge equal and opposite upon the field and its bar, the original field can be suppressed. The constituent particles now no longer lie in ordered but in random style. Is the field the superior force? Is it therefore causally more real than matter? These are examples of dozens of questions with which physics has been increasingly concerned since Michael Faraday posed the problem which James Clerk Maxwell explicated, and which certain geniuses have since richly extended.

However any individual physicist may answer such questions, he will agree that the study of energy, fields, and latterly of four-dimensional space-time, has greatly altered the meaning of the term physical, which formerly meant mainly matter, mechanics and dynamical forces. The present position can be exploited in a fashion highly advantageous in giving the world a better philosophy. Theosophical theory can gain authority by assimilating physical science as part of an intelligible whole. By such means a rational and natural superphysical is to be rested at last not alone upon the scattered (and often debatable) phenomena of psychology, but upon mathematically demonstrable elements of field physics and (presently) field biology. The aim is field psychology.

That this programme can be rapidly advanced without distorting valid scientific findings, and without dessicating—on the contrary, by enriching—Theosophical theory, arises from a basic postulate in our philosophy which I shall here reiterate.

II

The doctrine states that the noumenal real (Brahman, the supreme Field) is the origin of law-abiding nature as a whole. Hence basic elements in any one domain are present and may be detected in all others. Thus energy and matter, along with life and functional form, and consciousness and its products, however differently expressed and proportioned, will be found at all levels, not only at the physical. The principle specifies conversely that the physical world is a local representation of reality, and that its particular life-and-form systems (taking life as our example) will have a rational relation to the lives and forms characteristic of, say, the emotional world. In other words, at the root there is one life, one energy, one consciousness, and the proper study of any such fundamental entity here in the physical world will enable us to understand better that same entity in any other phenomenal world, under certain conditions which I am herein identifying. In general, then, a correct interpretation of all major physical phenomena will indicate the properties and activities of corresponding items in the non-physical, not only because the physical and super-physical interact, but because they have one common ground: Brahman, the Supreme Field. The first part of this important notion is often called the doctrine of correspondences, "as above so below," but of course its validity depends actually upon the supremacy of reality in the noumenon common to all phenomena.

Although the individual lives, moves, and has his being in it, the noumenon is not directly accessible, to the prisoner in the flesh, in any adequate sense. The usefulness of this correspondence principle, as a guide to reality, therefore depends (first) upon a correct outline of the number and mutual relations of the several aspects of reality as

expressed in the superphysical. For information here, we depend upon the Great Tradition, in the main. For information (second) about the physical world we can now at last draw upon important new evidence in the sciences. Both first and second resources must be present for success. If our ideas about the superphysical are basically imperfect, and our recognition of what is important in the physical is partial, we can go very much astray. Our Society's first duty is a constantly better exposition of the superphysical, in terms which redeem and use the new gains offered by physical science. *This re-exposition of the nature of the superphysical is the key.* For although all levels of existence arise from one source, they differ in certain peculiar and quite decisive ways. The differences stem from some of the *inscrutable* aspects of Brahman. Though inaccessible as such to any except the greatest sages, the special features are not entirely beyond the grasp of our understanding. For they have a phenomenal aspect. These basic differentia are what the Ancients called Elements. Our present purpose is to begin herein an inquiry into them, as an indispensable introduction to an extended exploitation of science.

The following exposition rests upon the fact that the so-called seven planes of nature are only one of the possible systematic interpretations of the phenomenal levels in which the universe expresses reality. There is this other arrangement into Elements, of great antiquity. The alternative grouping reveals certain working features of the Elements, and adds to the notion of planes an immense accession of meaning, making possible not only a comprehensive treatment of modern exact science, but important enrichment of Theosophical working philosophy as well.

Since the alternative classification into Elements is ancient, the following remarks offer little that is new in

principle. The present observations are intended, rather, to be practical, by specifically relating the wealth of cultured antiquity to the astonishing recent changes in science, and to see what they mean when taken together.

In order to display the consistency, and the substantial identity of contents, found between the sevenfold and the Elemental treatment of the subject, I shall move from the former to the latter, using the terminology of planes suggested by Annie Besant, speaking of the physical (dense and vital), the emotional, the mental (concrete and abstract), the intuitional, spiritual, monadic and divine.

I feel obligated to warn the reader that although we shall for the most part be discussing the very same super-physical which has so long been theoretically or verbally familiar to us, I intend to shift emphasis as decisively as one might in physiology, if one were studying first the bones and cartilages, and then suddenly discovered that the skeleton is part and parcel—in fact, the result—of something very different, the vascular, endocrine, pneumatic system. So long as our philosophy is offered chiefly as a skeletal articulation, it will be difficult to find numbers of people to embrace it with warmth. Osteological studies are likely to be accompanied by a rattling of bones which, if unduly prolonged, may tend to make us forgetful of him who made them, “a fellow of infinite jest”. Once one has grown accustomed to them, the bones can be so endearing that their devotee is astonished that newcomers are not exhilarated by their niceties. They last well, too, if carefully preserved, separated from any more living tissue. But they tend all too easily to become that dreadful skeleton in the religious closet, an orthodoxy, and thus their warm, living origins are soon lost.

F. L. KUNZ

(To be concluded)

SOMATOTYPES

A MODERN CLASSIFICATION OF HUMAN PHYSIQUE
AND TEMPERAMENT

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

AS students of Theosophy we have become familiar with that faculty of the mind which is so inherent in its very nature that it appears to have been exercised from time immemorial: the faculty of classifying the various objects in the universe, of ever discerning unity amidst diversity, of instinctively seeking the One amongst the Many. It is not surprising, therefore, to learn that for thirty centuries and more records exist of man's attempts to establish a satisfactory classification of human physical types and temperaments.

In eastern thought, as expounded in Hindu scriptures, a threefold division of mankind was postulated; this was based on his natural bent in the affairs of the world and on the trend of his mind in its approach to life's problems and, more especially, to that source of his being which in *The Perennial Philosophy*¹ has been termed the divine Ground and in the West is called God. Man was regarded as treading one of three paths; so that, according to whether he was predominantly a man of action, a devotee, or a seeker after knowledge, he was said to take the way of the Karma Mārga, the Bhakti Mārga or the Gnyāna Mārga, to use the Sanskrit terms; in other words, his path through life was determined by his essential nature, his

¹ Aldous Huxley.

Dharma. It should prove interesting to see how this ancient conception finds expression in modern psychology though the terminology is now, of course, that of western science.

In ancient Greece physicians came to regard man as belonging to one of two types which they called *habitus phthisicus* and *habitus apoplectic*, a division based upon physical formation and the disease condition frequently found associated with it; on the one hand was the thin, spare and slender type of body and, on the other, the broad-shouldered, thick-set and rotund type.

During mediaeval times the doctrine of humours was offered in explanation of differing temperaments, the preponderance of one or other of the four humours—phlegm, blood, choler or bile—affording a rough classification of human beings into the phlegmatic, the sanguine, the choleric and the melancholic; but the conception received little evidential support and was altogether too fanciful to prove acceptable to either scientific or philosophic thought.

From the philosophic angle, since the dawn of the Christian era and up to quite recent times, a twofold division of mankind, based upon the Gospel anecdote of Mary and Martha and expressive of the way of contemplation and the way of work, had sufficed for most thinkers. Following Aristotle, they regarded contemplation as man's final end and therefore held that Mary's was indeed the better way.

This simple dichotomy into workers and thinkers was a valid classification up to a point; but like all dichotomies, whether physical (as in Hippocrates' division of mankind into phthisic and apoplectic constitutions) or psychological (as in Jung's classification into extravert and introvert types), it is too simple and proves inadequate when tested by experience. Indeed there is much to show

that it was never accepted as wholly satisfactory by the deepest thinkers either in religion, philosophy or science.

It was in psychology, perhaps, that this sense of dissatisfaction was most felt and led to the development by Kretschmer, a psychiatrist, and some of his contemporaries, of a system of classification which is still used by many practitioners in this field as a basis for their work. In this system mankind is divided into three main groups—pyknics, athletes and leptosomes—each possessing a definite physique and an associated temperamental pattern. For those unfamiliar with these terms it may be said that, as their names (derived from the Greek) signify, the three types present physical builds which are, respectively, short and thick-set; well-proportioned and muscular; tall and thin-bodied. To save needless repetition, we may leave their more detailed description, together with that of the temperamental patterns ascribed to each, until we come to deal with the threefold classification which has now largely superseded Kretschmer's. For it soon became apparent that his system was far too rigid to be of practical value; it did not allow sufficiently for mixed types or for gradations between them; people could not be pigeon-holed so easily.

It was W. H. Sheldon who, in 1940, introduced the idea of there being three *components* of body-build, each distinct but distributed in varying proportions throughout the human race, thus giving rise to a vastly wider and more flexible classification. This conception was based upon painstaking and elaborate analysis of some 4,000 photographs of college students, taken in the nude, and showing front, side and back views. From the data thus obtained by careful measurements he was able to pick out three extreme types, each of which exhibited one *component* in paramount degree, the others, however, being present to some extent and in differing proportions. He next

assigned to each individual a score in each *component* by using a scale with 1 as minimum and 7 as maximum. The three extreme types would then be represented by 7-1-1, 1-7-1, and 1-1-7. The three *components* must not be thought of as entirely independent of each other; a high rating in one precludes to some extent high ratings in the other two; thus 7-7-1 and 5-5-5 types, for instance, do not exist, but 6-4-1 and 4-4-4 types do. The process of classification under this system is known as SOMATOTYPING, and to obtain some idea of its complexity it may be noted that among Sheldon's 4,000 pictures there were found to be 76 recognizable somatotypes under which they could all be classified. At the present time most workers in this field have increased the number of points in the scale from 7 to 13, thus producing a still larger number of pigeon-holes into which one can place the physique of any given individual. However, interesting as it might prove, this is not the place to probe further into the extensive ramifications of Sheldon's system.

One of the most important points from the medical angle is the observed association of various groups of diseases with definite somatotypes, but this will be better appreciated when we have obtained a clear idea of the three physical *components* and their associated temperamental patterns. The three *components* are named endomorphy, mesomorphy and ectomorphy, and it will become apparent that there is a close correlation to the three embryonic layers—endoderm, mesoderm, and ectoderm. The three temperamental patterns are named, respectively, viscerotonia, somatotonia and cerebrotonia. The significance of these names will be grasped quite easily when the following descriptions of the three types (for which I am largely indebted to Aldous Huxley's *The Perennial Philosophy*) are studied.

(1) **ENDOMORPH (7-1-1).** The extreme form approaches as near the spherical as nature permits: he has a round head, a short neck, a large abdomen which predominates over his weak thorax, and weak floppy penguin-like arms and legs, with "hamming" of the upper arms and thighs. He has an extensive deposit of subcutaneous fat and, at any rate when young and well fed, is a natural recipient of the adjective pneumatic.

Viscerotonia. Among his outstanding traits are love of food and, characteristically, love of eating in common; love of comfort and luxury; love of ceremoniousness; indiscriminate amiability and love of people as such; love of childhood in the form of nostalgia towards his own past and an intense joy in family life; craving for affection and social support; need of people when in trouble.

(2) **MESOMORPH (1-7-1).** The extreme of this type is very different. He is the Herculean man with a cubical head, muscular neck, broad and muscled chest dominating an abdomen where the outlines of the muscles are clearly visible even when in repose. The arms and legs are thick, right down to the wrists and ankles, strong and heavily muscled; and the subcutaneous panniculus is lacking.

Somatotonia. In temperament the dominating traits are love of muscular activity, aggressiveness and lust for power; indifference to pain, whether his own or another's; callousness and a love of combat and competitiveness for its own sake; a high degree of physical courage; a nostalgia, not for childhood, but for youth, the period of maximum muscular power; a need for activity when in trouble.

(3) **ECTOMORPH (1-1-7).** Again in this type there is a marked difference from the other two. He has a thin, peaked face with a receding chin and a high forehead; a thin, narrow chest and drooping shoulders, little muscular outlining and no subcutaneous fat. His arms and legs are

spindly, his costal angle acute; his whole body is narrow, particularly anterioposteriorly. Turn a 1-1-7 person sideways in a bad light and he disappears!

Cerebrotonia. In the extreme form he is the over-alert, over-sensitive type, having little or no desire to dominate; nor does he feel the viscerotonic's indiscriminate liking for people. On the contrary, he wants to live and let live, and his passion for privacy is intense. In company he is nervous and shy, tensely inhibited and unpredictably moody. He hates to slam doors or raise his voice and suffers acutely from these habits of the somatotonic. His manner is restrained and reserved. The emotional gush of the viscerotonic strikes him as offensively shallow, and he has no more patience with the viscerotonic's ceremoniousness and love of luxury than with the somatotonic's boastfulness and regard for physical exploits. In psychological terms he represents the introvert, while the other two types represent the extravert.

Incidentally one may note the psychological acumen of Shakespeare when he put into the mouth of Caesar the words: "Let me have men about me that are fat; sleek-headed men and such as sleep o' nights. Yond Cassius, has a lean and hungry look; he thinks too much: such men are dangerous."

M. BEDDOW BAYLY

(To be concluded)

PERSONALISTIC PHILOSOPHY

By J. H. DUBBINK, PH.D.

THE western mind in its long philosophical quest started with the Greek philosophers Thales, Pythagoras and his great opponent Heraclites, and many great men have built up many systems, trying to explain the mysteries of nature, God and man. It looks as if, especially in the last forty years, a great and significant step forward is taken. If we look at western philosophy in all its various branches, we may observe one characteristic common to all philosophers. From Plato up to quite recent times, it has been commonly accepted that man himself is a great hindrance to obtaining knowledge. The concrete human being with all his personal qualities and idiosyncrasies cannot see facts as they are, the Truth. This can only be done, according to this theory, by means of abstraction, eliminating the personal, in order to arrive thus at the universal—to that which is true in all circumstances and at every moment. Following this way the western mind discovered the great laws of physics and mathematics, which are indeed independent of the human mind. But in the more philosophical and metaphysical fields, where the mind itself is both subject and object, the results proved rather sterile. The great German thinker Hegel recognized in the course of history the unfolding of a Universal Mind, and the concrete human beings as no more than a sort of puppets, who had to play a predetermined part, and then to disappear. Following this line of

thought in politics, Marx and after him Lenin and Stalin thought that the concrete human being has value only in so far as he is able to fulfil his function in the sociological process of society; if he has too much individuality, he is to be liquidated.

Two thinkers in the nineteenth century have especially protested against this un-human line of thought, the Danish philosopher Kierkegaard and the Russian writer Dostoevski. The latter illustrated in many characters of his novels—*e.g.*, in his masterpiece *The Brethren Karamazof*—this protest of the human being, revolting against his being considered as a mere part of a whole, of a society or a Cosmos, in which there is no place at all for him, for his hopes, longings, love and burning questions. In recent times many philosophers, especially the so-called existentialists and personalists, have taken up this line. They have in many ways worked out the following train of thought.

If the un-human view of life is true, if man is no more than a part of a whole, if his existence has only value in reference to other beings, who in themselves are as valueless as he is,—then the only conclusion is that “I,” the person, really does not exist. The whole Cosmos, then, is a dead machine. But this is quite contrary to the first and primary experience of every human being, *viz.*, his own conscious existence. Taking as a starting-point the existence of a world (sociologically or philosophically speaking) outside oneself, independent of oneself, is quite absurd. “Being,” “existence,” is not given as something far away, in an abstract or “ideal” world, but in the existence of oneself, in the “I”. One can forget this fact, and look at the world from “different points of view,” as an object, which is “given” to us who as it were look at that object from a distance. But in that case one never finds the mystery of existence. This is not strange at all, because the subject, a real and

very essential aspect of "being," is not taken into consideration. So, according to the "personalists," the human being, the "I," has to be explored first.

But there a great difficulty arises. Up to now the mind has occupied itself with objects, has considered itself and every thing as objective, as a field which is to be explored. This outer world the mind has studied with the help of all sorts of instruments to sharpen the senses, and with the help of knowledge gathered in the course of centuries of scientific experience. But now no longer an object is to be studied; nor can one look at oneself as a psychological object, and so study one's own conscious or unconscious being—for thus one has again an object before him, and not the subject. Our own being or existence has to be taken into account.

Anyone who has some knowledge of Theosophy will see that this is a turning-point. All that can be studied as an object is in Theosophical terms the life of the First and Second Great Outpourings of the Logos or God. Atoms, (the field of chemistry and physics) are of the First Outpouring, the kingdoms of nature are of the Second Outpouring (the field of biology and psychology). In this whole world of living beings one may find consciousness and life—but not the specific qualities of the human being, according to Theosophy. For all instincts, the capacity for feeling and thinking, are in some degree common to mankind and the animal kingdom; the specific human element is called in Theosophy the Third Outpouring. Now these capacities of thought and feeling may be studied as objects, may be objectified, but the "I," the new element, the result of the Third Outpouring, apparently cannot be objectified; it evades our attention and senses, if one tries to study the "I" as an object. This objectification, this dualism of subject versus object, the mind versus its field

of knowledge, is generally assumed to be the only sound starting-point and method of philosophy.

According to Theosophy this is a characteristic of the lower mind, a faculty not specifically human at all. Let us look at what this "objective" way of thinking amounts to. According to this "scientific" way of thinking one cannot obtain sure knowledge, unless one divests oneself of all one's creative, personal elements, in order to become an impersonal mirror to the truth residing outside and far above oneself. Now many metaphysical thinkers have come to the conclusion that that way of thinking may lead to "excellent" results in the objective world of, *e.g.*, physics (the atomic bomb), but is quite sterile in the field of philosophy, where the "object" of thought is man and his value.

But there lies before us, if we try to follow this line of thought, a difficulty apparently insurmountable. It is a commonly accepted truth, by many poets and all mystics, that the spoken word, the formulated thought, is a lie. In other words, all the objectifications of the human mind, all its facts and theories are—*qualitate qua*—wrong, or only relatively true, *i.e.*, in relation to the objectified Cosmos, or the world as known by the lower mind (in Theosophical words). But now the mind is invited no longer to objectify, for my being, my existence, the "I," can never be an object; "I" am the subject of all my thinking and feeling. As soon as we see the "I" as an object, we no longer see the "I," but a part, an object of psychology and sociology; but on the other hand, as long as the "I" does experience itself, no "results" as scientific or "occult" data can be formulated. And yet does a branch of scientific thinking come to the conclusion that the Cosmos without "I," without me, without us, is a dead machine, or in other words that no adequate knowledge about man and the world can be obtained in the traditional way of thinking. The "I"

being unique, subject, can never be looked upon as an object, and yet this unthinkable element, evading words, thought and expression, apparently is one of the most "true" and "valuable" elements in our world—the world we are able to contact. Up to now the mind was used as a sort of machine, constructed to get objective results, knowledge about the psychological side of human beings, about the atom, and so on. It had to find this knowledge and then to absorb it by mirroring it passively. But in the new, the "personalistic" view the mind need not run after a result in a long and difficult scientific experience, or try to mirror in an unpersonal way some facts of an outer world. Thus we can in some way see how the mind should not function in this new stage of human existence, but it seems very difficult to see or to formulate what another way of working could mean. But already it is a great improvement that we are able to see the difficulty and the possibilities which lie before us. "Creative thinking," "an active-passive mind," "awareness" are words used to express this new way of living and thinking. One need not hesitate which to prefer—all of them are just as good or as bad, because they all are useless and yet to be used. The real point is that a new revolutionary way of life and expression is to be found and founded. In this process the "I," that is to say, I, all "I's," we all, are needed; because it is "we" that ask to be founded and expressed by ourselves as subjects, as "the" subject, as the One.

(The writer is very much indebted to the book of J. B. Coates, *The Crisis of the Human Person*, (London, 1949), an excellent introduction to the "personalistic" way of thinking; to the Russian book of N. Berdyayev, *I and the World of Objects* (Paris, 1934); and to the works of J. Krishnamurti.)

J. H. DUBBINK

THE PURPOSE OF THE THEOSOPHICAL SOCIETY

By GERALD BOLE

THE purpose of the Society can best be discussed under four headings : Method, Objects, Mysticism, Development.

Method

H.P.B. used a method when she wrote *The Secret Doctrine*. This method is the reverse of the scientific. It starts rather than ends with the conclusion. Those who have read the work will recognize her technique. First, she gives the known scientific facts of any particular subject; second, she analyses the scientific facts, sifting out the truth from the falsehood, without revealing what her own "occult" facts or conclusions are; third, she reveals the occult facts.

The three steps of the method are inseparable. There can be no comparative analysis without scientific facts and occult facts. Together the three constitute the Theosophical method.

This method is not only the Theosophical method but it is the method that underlies all synthetic work and that will probably dominate the new civilization to come.

Objects

The three objects of the Society are nothing more than expressions of this method applied at the social level. The first object corresponds to the "scientific facts" (race, creed, sex, caste, colour) of H.P.B.; the second object to the comparative analysis of the facts; the third object to the occult facts (arrived at by using the latent powers in man) which explain the scientific facts.

The objects work thus: People of different creeds, races, sexes, castes and colours come together. (This is like the assembling of facts.) They bring differences together in such a way that these differences not only become problems to the group but also demand solutions if the group is to survive. Facing one another, the members discuss their likenesses and differences. Clashes can result from this comparative work. In order to avoid them, some principle has to be found for reconciling differences. This principle is the Plan (arrived at by the use of latent powers). Differences become acceptable when they are shown to be necessary facets of a single Plan.

It may be argued by some that the three objects are separate. They are not. Like the threefold method of H.P.B. they are inseparable. The objects are separated only for the sake of analysis. Neither the first, second or third object alone constitutes the social method of the Society. The three objects working together constitute the method: differences, comparison, reconciliation. The first object supplies the differences, the second the comparison, and the third the reconciliation. One can no more separate the first object, for example, from the social method than one can separate the first step of gathering scientific facts from the mental method. There are not three objects; there is

a Theosophical social method made up of three steps which are called objects.

The activity of a Lodge stems primarily from the second object : comparative work. The first object, for all practical purposes, manifests as getting new members, and the third object as reading the literature. The second object does not function in a Lodge unless the Theosophical method is understood and applied. As we have already shown, this method is made up of three steps : scientific facts, occult facts, comparison.

It is obviously impossible to compare religions, philosophies, sciences and arts, unless one has the facts about the religions, philosophies, sciences and arts. This means that one not only has to study these four in such a way that he can grasp and utilize them, but must keep abreast of the changes that take place in each field. It is absurd for a Theosophist to use material of a field for comparative work that is out of date. How many members there are who still form their conceptions of world knowledge from Theosophical books written around the turn of the century.

Occult or Theosophical facts must be grasped in such a way that they become plastic entities one can manipulate. Facts that are merely memorized are barriers to comparative work. One has to go beyond the surface of the fact to the essence, then work out again to the surface. When the essence is grasped, no transformation of the surface can fool one, or put in another way, one can recognize any transformation of the essence. If one understands the idea of the second physical body, for example, he recognizes it whatever it is called, etheric double, *linga sharira*, plastic body, vital body, etc. If he does not understand the idea, he is merely confused by the differing names for it, and cannot do comparative work.

Comparative work is a distinct technique. The idea that all one has to do in comparative work is cite a scientific fact, for example, and a Theosophical fact, is utterly absurd. Comparison is much more than this. One has to grasp not only the scientific fact but the properties of the field through which the fact manifests ; similarly with the Theosophical fact. When a scientist looks at an object, he is seeing it through his "five senses"—not the "extended senses"—therefore it is going to look different to him from what it does to the clairvoyant. In comparative work, these "distorting" factors must be taken into consideration and adjustments made. Theosophists in general tend to deny the relation between scientific and occult facts unless they are expressed in identical terms. They cannot accept the idea that the same noumenal essence might give rise to apparently unrelated phenomena when manifesting through different media. The comparative worker has to penetrate disguises and work with essences.

The Theosophical process is at all times dependent on material brought into the Lodge from the world. The method can function only so long as world facts are brought into the Lodge and linked with occult facts through the comparative technique. The objects can function only so long as people from the world bring their differences into the Lodge for reconciliation through comparison. The Society does not exist for the first object alone, to bring human differences together, nor does it exist for the third object alone, to use latent powers to discover superphysical facts, rather it exists for the purpose of bringing differences into the Lodge, of discovering superphysical facts, and then of integrating these. Anyone who seeks to shut out world differences and facts from the Society, or to turn the Society into an organization for the pursuit of occult phenomena alone, or to interfere with the process of

integration, is working against the very purpose for which the Society was established. The Society cannot exist separated from the world in which it has its being.

It is on the linking process that the welfare of the Society depends. If this is working efficiently, a centripetal force is aroused attracting differences (members) into the Lodge, and a consequent necessity set up to uncover hidden laws that will reconcile the differences. If it is not working successfully, a centrifugal force appears that drives differences from the Lodge (this is called "harmony"), and the pursuit of the hidden powers in man falls into abeyance; there is no need for either. Under these circumstances, attendance in a Lodge drops to a state where members get on one another's nerves, the active pursuit of the third object becomes nothing more than a passive reading about superphysical facts, and the meetings formed from a union of a scrapping membership and a blind acceptance of authority become a perfect bore. Such a Lodge is not functioning Theosophically.

What members do not seem to realize is that the linking process guards their sanity while they are in the Theosophical field. Many members move toward the ideal world that has been revealed by the third object and away from the actual. A very few attain this ideal world. The rest fall into two classes. There are those who are able to get back to the actual world and make a successful adjustment. On the other hand, there are those who do not get back and are suspended between two worlds, the ideal and the actual. These people are misfits in both worlds. The linking process protects the member from falling into just such a nether world. This process says, in effect: Never take a step forward in the occult world without grounding it firmly in the physical world.

Mysticism

Theoretically, when a person enters the Society, he is entering an occult organization; actually, he is not, he is entering both an occult and mystic organization. He is told that the only condition of membership is an acceptance of the three objects, or at least the first of the objects. This is not true. When he enters the Lodge, he will find that the "classical" literature (Blavatsky, Besant, Leadbeater, etc.) is all written with the assumption that he is seeking to tread the Path and become a disciple. The group thought of the Lodge and Society, imbued with this literature, will exert a tremendous pressure on him to become a Theosophical mystic.

Mr. Jinarājadāsa has described this mysticism in his book *The Nature of Mysticism*. Its theme is the Plan. Its ideal is the Master. Its method is Discipleship. And its obstacle is the Personal Equation. Theoretically, the occult aspect of Theosophy expresses itself through the T. S. and the mystical through the E. S. However, since the two groups are intermingled, and the literature stems largely from the latter, both aspects of Theosophy are present in the Lodge.

Development

Either the Society develops or it does not. If it does, it passes through a series of changes called developmental stages. During each change, a different level of consciousness awakens and seeks expression through a form that is appropriate to that level. The developmental stages in no way interfere with the basic nature or purpose of a group. They merely awaken its different facets. During one stage, the action aspect of the nature or purpose is dominant; at other stages, the feeling, thought, etc., aspects.

Discussion

No discussion of the nature of the Society can get down to "brass tacks" that does not deal with the four points listed in this paper: the Theosophical method, objects, mysticism and development. What is this method of H.P.B.? How does it work? What is the best method for handling facts from world knowledge: picking the best authorities, grasping the facts, keeping abreast of the changes through which the facts go, etc.? What is the best method for handling occult facts: getting behind the form to the meaning, freeing oneself from enslavement to the words of the leaders—that is, pursuing Theosophy rather than personalities, etc.? What is the technique of comparison? How does it work? How can one learn to recognize the same idea working through different media? What is the threefold technique of brotherhood called the "objects" of the Society? How can the method of H.P.B. best be used in the Lodge for comparing and reconciling differences? What is the distinction between the occultism in the Lodge and the mysticism? What is the relation of members to each? What should be said to inquirers and new members about the presence of these two "ways"? Does the Society pass through developmental stages? Or doesn't it evolve? If it does evolve, through what developmental stage is it passing at the present time? What level of consciousness is being awakened? What form of expression is this taking? These are only some of the questions that should be asked and answered.

GERALD BOLE

WHAT OF THE BUILDERS?

By B. KATRINA SCHWENGER .

"The future draws us forward as the past and present push us on."—GEORGE S. ARUNDALE

IN the midst of an ever-unfolding the "builders" never cease to build. So has it been—will be—and is. And the tumult of the physical rushes through the veins of body structures through which the "builders" first act out this drama of building.

Slowly passing aeons, even as they reach ahead, sound the war-cry of the astral through agony-ridden rounds; shattering and destroying the infant forms through which the "builders" feel the drama of action.

Time passes comprehending while the mental puzzles out all types of experimentation. Fragments like jig-saw pieces are thrown into constant confusion as the astral infiltrates mental forms with transitory and devastating insistence, spoiling painstakingly erected projects in which the "builder" strives to think more truly.

"Thinking is the state of mind that manifests itself by a perceptible change in the body," William James tells us, and of course this results in building toward beauty or distortion.

Yet, a Builder of all form, the ordered structure rising 4-square, stands within consultant reach of each builder, and the builders see Him not.

He—does not hide.

He—is there for the cleared vision.

He—is “that” which has been, will be, and is to be used in all stages of building.

He—holds the code of all permanent building; a code standing the shocks of all transitions.

Not for always shall a threefold field of building be a-symmetrical; painful and disturbing artistically to see. Slowly “that” in its spiritual integrity dawns upon the builders. By finite degrees the builders begin to use “that” which holds an indestructible something that can be incorporated; to true the plan of work; to stabilize the emotion with which the problem is studied; to discipline the mind with which the builder sticks to the job.

“In the identification of matter with God, is there nothing of irreverence?” Edgar Allen Poe asks an associate, who answers:

“Can you say why matter should be less reverent than mind? All created things are but the thought of God. God with all the power attributed to spirit, is but the perfection of matter. That which is not matter is not at all . . . Universal matter not only permeates but impels all things. God is not matter as you understand it. There are gradations of matter, the grosser impelling the finer, the finer permeating the grosser. For new individuals [builders] matter is necessary. Our present incarnation is progressive, preparatory, temporary. Our future is perfected, ultimate, immortal. To be happy at any point, [to build truly], one must have suffered at the same. Never to have suffered would have been never to have been blessed.”

Slowly the builders move in consciousness “opening immortal eyes”¹ from a blurred seeing, to the awareness of the lasting quality in these spiritual building materials.

What the *Bhagavad Gītā* has preserved for them through all unfolding, begins to mean something :

“Never the Spirit was born, the Spirit shall cease to be never.”

But before he reaches such clear visioning the builder finds that in “the impelling, the permeating, of matter” he moves in sects, is torn by schisms, is split by political furores, is destroyed by world debacles, is bogged down in dogmas, strife, creeds, madness ; in mass fears piled century high.

This is the state of psychosomatic distress, with the revealing distortion of dis-ease from the tensions brought about by wrong thinking and maladjustment. Yet everlastingly in juxtaposition to this chaos—deep centred within this psychosomatic state of disturbance—the Great Builder, the Universal Law of proportion, stands ; inherent, enfolded in every man himself ; therefore in the mass. The Orderliness is Balance in this scheme of evolution. In It lies all opportunity of impressing upon virgin matter the patterns of perfected forms.

In It, gross matter gives way. The builder begins building to the light of the Spirit ; perfected, shining matter ; catches Its music ; marches to Its rhythm ; evolves to Its perfecting pattern ; the building on a more permanent principle moves to Its greater vibrations. In such age-long processing of building, tearing down, raising, demolishing, the impelling motion of matter marches on. During such march of time buildings become obsolete, become dated, give way to unfolding of new forms ; showing in improved spiritual, social, economic, financial, educational concepts. The released vibration keeps bombing the transitory sense concepts more swiftly, accurately, eternally, and the “permeation of the grosser by the finer,” the transitory by the higher frequency of the Spirit, reaches new heights.

The patterns for building are more in proportion, the builders more adept.

Were it not for the builder's closeness to his manifested world, he would not build the barriers to this invisible supply, wasting infinite time and energy. This closeness narrows his vision ; closes in his field of operation ; has slowed his choice of material. In the close-up, the blueprint of the whole, the Infiniteness in all things is as if it were not there—vibrant and life-giving behind the curtain of world-ways and beliefs. For instance, in the man-dominated world stone is stone ; plant life just vegetation ; God, a far-away, frightening, all-seeing, stern and awful judge ; and man is Man—dead when he dies, lord nevertheless of his known world, self-sufficient, sure, despite war machines, epidemics, starvation, atomic perversion. On a cataclysmic scale the trial and error in such thinking, acting, feeling proceed out of all proportion to a mighty inner force at all times available.

Thus does the finite composition assayed as man question, distort, filibuster, destroy, despite his sensing of the something more, the yearning after that which lies at a centre not recognized as a God-likeness, the possibility of God-becoming.

One day the builder discovers the good building code ; corrections are realistically made ; personality faults improved upon ; a structure begins to rise that forestalls some of the stresses and strains now tearing the builder and building apart in this complicated top-heavy scheme of his. Patterns run to a truer scale, more artistic concepts come into expression, more integrated methods and ways are followed. The builder works in a new set of directives. The motivation of his threefold being is truing itself in a creative planning set to the cosmic building code around and about and within him. His House of Life shapes to the

real which the builder now no longer distorts. The builder is becoming increasingly aware that building can be done gloriously. Glorious and daring he becomes because the Great Architect has been consulted. The Great Imaginer has revealed the epitome of beauty for him. The Great Thinker has become his thinking. The Law proceeding ever in Divine Order is impelling and permeating the microcosm to build his home upon the macrocosmic rock.

“Only through . . . and others of Thy enlightened ones who now wear the brighter robes of spirit can all men come to know their kingly estate.”¹ The fearless trail-blazers, the inspired pioneers, have lifted the veil for us, have pointed the farther horizons for us to see and seek. Thus man identifies himself with the Great Builder, and such recognition brings from the days and nights of working a garnering of wisdom which cloaks humility; the growth of discrimination which shelters the flame of justice; the gaining of understanding radiant and warm with love; the acquiring of tranquillity offering to the senses the stillness in which lies comprehension of “the hidden Life, the hidden Light, the hidden Love,” vibrating, shining, embracing all.

“Inspired men alone can create enduring things. To conceive we must stop thinking and know. All sensing must cease. . . Great art can be created only by working moment by moment with God, as Co-Creator! This is a creating universe, not a created one. God did not begin to imagine at some fixed time, for time does not exist. The culture of the race is given to it by the few inspired ones who know the God in them.” Through His builders the Great Fashioner, the Supreme Artist, the Shining

¹ Eva Bell Werber, *The Voice of the Master*, 89.

Light, works out His Divine Will in Wisdom and Action through these who are the very parts of Himself.¹

It is in the teaching of these seeming mysteries of living that Theosophy helps the builder in this moment of evolution, to build that "future which draws us forward" in an everlasting Now. The philosophy it teaches builds us into the whole as more smoothly working parts. It builds into the consciousness the awareness of the Brotherhood of all, of the builder's relationship to every aspect of living.

Most splendidly L. W. Rogers gives us a striking definition epitomizing the heart of the Theosophical philosophy for the builders:

"Theosophy is the magnificent philosophy of unity that sees no distinction among people anywhere in the human race, loved by those who know it for its lofty spiritual heights, its magnificent breadth and tolerance. It is the beautiful and logical thinking that when our brother falls he shall rise again through his inherent Divinity; that when our sister errs—because perhaps heart overcomes head—the God within will set her right in time; that what we call sin is only the absence of a moral strength that shall yet be won; that all of us with our mingled good and ill through the light and shadow of coming lives shall finally win the moral strength of Gods and look back without regret to all our faults and failings of the past."

What glory lies in future patterns of living for the God-becoming builder! From the unreal, the patterns lead us to the Real—from the dark they lead us to the Light—they are vibrant with life beyond death—Immortality.

B. KATRINA SCHWENGER

¹ Walter Russell, *The Secret of Light*, 84.

THE SWITZERLAND OF THE SPIRIT

By ADA WIGHTMORE

SWITZERLAND, or any place that has remote and serene regions walled in by high mountains, can stand as a symbol for a range of great peaks in the realms of thought. This article is an attempt to describe seven mountain peaks in the universe of Ideas.

From all mountain peaks wonderful panoramas stretch out to our sight. Let me describe my first peak as *Design in Nature*. The universe can be spoken of as the great design because all its aspects have a relationship to the whole. It is based on fundamental laws of harmony, rhythm, balance and contrast. There is design in the universe from the largest aspect down to the smallest detail.

There is this feeling of design in the great vast whirling spiral nebulae, and this is re-echoed in the spider's web, in the sea-shell, and in the way the elements can be grouped according to their atomic weights to form the logarithmic curve. There is design in the movements of the planets in their courses round the sun and of the electrons round the nucleus of the atom. There is design in the rising of the sun on the ocean and in the winter storms on high mountains.

There is design in the symmetrical beauty of a leaf and in the a-symmetrical beauty of wind-swept pines; in the perfect form of the lotus, and the radiating pattern of the

daisy, like a sun with its prominences. There is variety in the ten thousand forms of the tiny diatom. There is the touch of fantasy in the toadstool and the uncurling fern frond. There is the exquisite beauty of the microscopic palaces of marine protozoa and the radiating pattern of the sea anemone and the star-fish. There is the stream-lined design of fishes, and the brilliant hues of those haunting the coral reefs. Then a bird in flight represents the perfection of co-ordinated movement. In the insect world there are those wonderful creatures called dragon-flies, that glisten with metallic shades of green and blue. There is that masterpiece of design, the human brain, with its millions of cells working in harmony.

Beauty is hidden everywhere, it is an inexhaustible source of happiness for those who discover its abode. As human beings, we are not merely passive observers of Nature's beauty. Our higher selves are born from the creative Universal Mind itself and we partake of its power to create.

This brings me to my second mountain peak—*Art*. Human art follows the same laws of harmony, rhythm, balance and right relationship as are apparent in the universe as a whole. But art is never an imitation of Nature. Imitation is a vulgar display of skill for its own sake and not art at all.

The artist receives his inspiration from Nature, but nevertheless the work of art has originality, it is the embodiment of an idea, it speaks the language of the inner experience, it hints at the hidden implications of the dream-world. The artist reaches out to establish contact with the ideal world. The artistic vision has the power to enrich the quality of our experience.

Art has the power to carry us one or two steps further in the recognition of that reality that underlies

superficial appearance. Art is imagination, intuition and inspiration given concrete form. In the degree that we can enter into the feeling and mystery of art we can identify ourselves with something of the Eternal.

Let us move now to the mountain peak that I will label *Human Destiny*. Every person has his own individuality to express, his own ideal to work for, his own destiny to fulfil. The right of the individual to develop his potential powers is the most sacred of rights. The revelation of our highest nature is a long-term process. This one life is one page we are writing in the great volume of our destiny, one thread we are weaving into its tapestry.

It is the function of the human being to become a channel carrying the message of Spirit—of unity—into the material sphere of diversity, and in some paradoxical way, to be solved by himself, to combine within his own individuality these two opposing elements. It is indeed a tremendous task, to be the agent for the Eternal Light of Truth and project it into the finite, ever-changing world of conditions. Nothing less than this is the task for humanity.

Desire and reason have played a large part in the creation of human civilization. As humanity evolves and intuition comes to play an increasingly important part, dreams, visions and inspirations will come to be the directing forces. Intuition breaks down barriers and destroys the sense of separateness. In the political sphere the ideal tendency today is towards world government and world citizenship. There is something provincial or parochial now about merely national loyalty. In the social field the tendency is towards freedom in personal relationships, and equality between races and classes and types of human beings. Fundamentals are all-important. A person is a human being with a destiny to fulfil. This is important,

not his nationality, the colour of his skin, "his" sex—these things are incidental.

On the subject of sex the progressive tendency is towards a generalization of the sexes ; anything which makes for an unnecessary or artificial exaggeration of sex-differences is taking us backwards. From the point of view of Theosophy and reincarnation, the Ego is sexless and gains experience by incarnating time and again into the bodies of both sexes. The most advanced people are therefore psychologically bi-sexual.

Religion, as humanity becomes more enlightened, must become universal—a Universal Religion with as many facets as there are individuals to interpret the wonders and mysteries of life. At the same time Religion will depend less and less on externals, creeds, dogmas, priests and ceremonies.

The next mountain peak in my thought panorama is *Spiritual Psychology*—the study of the Higher Self.

The Self pervades all things. There is only One Life in the Universe. All life springs from one source. We may call this source Brahman, the Absolute, God, the Supreme or the Unknowable. It is Boundless, Limitless, Omniscient, Omnipresent. It is beyond qualities, yet contains within it the essence of all qualities. It is the great paradox, it is the Supreme Self and yet selfless. It is self and not-self, knower and known. It is therefore natural that all life should feel an identity with the whole universe.

Universal Brotherhood is not something impractical, that idealists want to artificially impose on the world. It is Nature's supreme law. It is the basic truth of Reality. When we glimpse the real meaning of it life becomes a symphony, a poem, a great design. Wherever we divide beings into water-tight compartments, and expect barriers between them and condition them to a particular form

of life, we do so at our peril. When we see with the wider vision there is no barrier between ourselves and any being in the universe.

Knowledge of the Higher Self is divine knowledge. It brings wisdom to those who know it; love to those who feel it; joy, peace and exaltation beyond words to those who live it.

My fifth mountain peak I have called the *Mystery Teachings*. These great esoteric teachings regarding the ancient and ever modern Wisdom have been studied in the Mystery Schools; or wherever there is a group of persons gathered together for the purpose of reaching enlightenment, who are seeking to understand the hidden laws of Nature, who place Truth above all things as their ideal and their goal, who are striving for that Wisdom for which the leading of the higher life is the prerequisite. A Mystery School is not a conventional school, it is a centre of creative activity, its members are the greatest of all adventurers. They are seeking the heart of the universe, that they may bring back the light to those who need its power.

The Mystery School is founded upon the idea that the material universe is not Reality but a symbol for Reality. Truth can therefore only be known with the aid of a key. That key is the Divine Wisdom. All possess the symbol, but few the key, hence the misunderstandings that arise when ideas of an esoteric nature are expressed, for wisdom cannot be passed on in words, save to those who are ready to receive it. Words themselves are only symbols. Physical things can be given, but spiritual things have to be inwardly realized. A Mystery School, however, is always an indirect influence because of the powerful spiritual vibrations it can send out to help to purify the world. The student knows that the light is within oneself. Many people have become absorbed in the outer forms and they have externalized

God. It is this externalizing of the Divine Will that is the basis of misunderstandings as regards the Mystery Teachings.

To those who have externalized God, the Divine Power is placed above and beyond the Law; they think in terms of an ultra-cosmic will and fail to see that they can and have to work out their own salvation. They do not know that there is a path leading ultimately to perfection and freedom.

To the esoteric student the Christ symbol means the Higher Self. Christ, the actual person, was a great teacher and understood the Mysteries. When he said he was the Son of God he meant that the "I" in him was of the essential nature of the Universal Spirit. He was not preaching an exclusive doctrine, whereby he only had the spark of God within him. "Christ is risen" means the Higher Self has overcome the limitations of matter.

Now we come to the mountain peak named *Occultism*. By Occultism I do not mean the weird, the freakish or the uncanny. I am not thinking of mediaeval sorcery and superstition, witches, spells, cauldrons, magic or séance rooms, sparks or psychic phenomena. There is a tendency to think of the occultist as a person developing fantastic powers, or even as a black magician with a subtle influence over the laws of Nature and the minds of men. The reason why occultists are thought of in this way is because there are few genuine occultists and many pseudo-occultists.

True Occultism is Divine Science, the science of Reality. The true Occultist is concerned with the spiritual rather than the psychic, though, of course, he may use the psychic faculties as his "tools". Occultism is the science of the hidden and secret processes of the universe. Such processes cannot be known by those who have merely an attitude of prying curiosity.

“Seek ye first the Kingdom of Heaven, and all these things shall be added unto you.” Seek first to develop sympathy, compassion, understanding, and new powers will be developed when they are required. The wisdom of eternity comes only to those who find joy in aspiring to the loftiest ideals, not to gain favour with man or God, but because they know that ethical principles are founded on natural laws of spiritual growth.

The path of occultism leads, of course, to the heart of the universe. The warning “no sun shines there” indicates that achievement depends primarily upon our own efforts. For although we receive help, the universal path is paradoxically the personal path, we have created our own palaces of illusions and built our own prisons. If the way is dark the traveller must light it for himself with the divine light of his own Spirit.

The central teaching of occultism is: “Man, know thyself, for within thee lie all the secrets of the universe and of destiny, for thyself art that universe and its destiny is thine.”

The seventh and last mountain peak I have chosen from the lofty chain of spiritual thought is that jewel of Indian poetry, *The Song Celestial*. This sublime poem stresses the importance of control of the personality, self-dependence and meditation. It reveals in an allegorical form the secret teachings as sung by the Universal Spirit and re-echoed by the divine spark that is the self at the heart of every creature.

The Song Celestial reveals a way of life, a path of salvation, an eternal science, and the art of devotion. It is pure Yoga, giving the method by which the individual self may be united with the Cosmic Reality. It is through a mind that is calm and serene that the lightning flashes of the Spirit can be perceived. The function of the mind is to interpret

the majestic themes of the Spirit and act as the messenger between the Higher Self and the personality.

In *The Song Celestial*, Shri Krishna represents the Spirit, the Higher Impersonal Self, and Arjuna represents the mind seeking to discover the message, the light of Truth, and to act in conformity with it.

The Song Celestial expresses a doctrine of hope, for it indicates that the veils of illusion can be pierced and truth attained by the right direction of the mind. Arjuna establishes contact with Shri Krishna and receives the life-giving Wisdom.

In this poem an initiation is described. Shri Krishna reveals to Arjuna the Supreme Form in which stands the whole Universe. It is described as having the splendour of a thousand suns. It fills earth and heavens with its glory. With its fiery tongues it devours all. The universe is burning with its blazing rays.

I have tried to describe the peaks I have been able to climb so far. There are of course other lofty towering giants that reach upwards into the eternal snows of thought, forming part of the infinite vastness of Truth.

Looking back over Nature, Art, Human Destiny, Spiritual Psychology, the Mystery Teachings, Occultism, and *The Song Celestial*, one word seems to me to stand out as supremely important—it is *Wisdom*.

“She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.”

In the name of Wisdom, the word associated with the Lord Buddha, let us continue our spiritual climbing, let us bring down from the mountain peaks wonderful aspirations to lighten the dark valleys of this world.

ADA WIGHTMORE

A THEOSOPHIST'S CONCEPTION OF ART

BY LUZ MARIA DURAND

WHAT is art? In all ages men of every latitude have tried to find the correct answer. But the aim of true art is so subtle that every word becomes too dense for true expression. The exquisite art, as the sacred joy, the supreme goodness, and the great truth, cannot be explained: they have their proper light, their proper meaning, in inner experience, on abstract planes, from which we only catch the reflection of their fulfilment. Nevertheless, and outside of any definition, the reflection, coming through the concrete mind as the sun's ray through the leaves of a tree, gives us enough clarity to appreciate a portion of its beauty.

Basically, in this period of evolution, we are able to perceive that there is Art and there is *art*. The composition of magnificent poems, gorgeous music, beautiful paintings, admirable sculptures, and so on, are, to me, only *art* (with a small *a*), because that type of art, developing in human history from the savage to the refined artist, obviously needs for its manifestation concrete forms, and so suffers an inevitable decrease of its greatness. It is not the fault of the artist, it is only a logical result of circumstances.

But, what is Art (with a capital *A*)? True Art, Supreme Art, as I see it, is the High and Spiritual Art of

Living: the Art of internal Self-realization: the Art of invisible filigree of each pure thought, of each pure feeling, of each pure vibration within the Infinite.

Art is harmony, but harmony in the sublime symphony which embraces all beings, all Universes.

Art is rhythm, but rhythm more exquisite than all poems together.

Art is wisdom, but wisdom higher than all wisdom written in books.

Art is Harmony, Rhythm and Wisdom towards a magnificent goal of Cosmic Unity.

It is the Divine Art which all of us must look for ; and to be Artists in that sense of plenitude, is an equal privilege and possibility for all of us, without any discrimination, because Art is spontaneous identification with our Real Essence.

LUZ MARIA DURAND

What is old friendship ? It is that which willingly submits to friendly interferences. The soul of friendship is perfect freedom. . . . If friends voluntarily do their duty through intimacy the wise accept it with approval. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy. Old friends may do harm but it is the quality of friendship not to abandon them. Old and loving friends, even when betrayed, do not break off in their love. . . The world applauds long established friends who do not forsake one another. Even foes long for those who do not forsake their old and erring friends.

Tirukkural

THE SELF-SACRIFICE OF GOD

By C. JINARĀJADĀSA

(Concluded from p. 132, November 1950)

I QUOTE now from Professor Eggeling : ¹

“In this primeval—or rather timeless, because ever-proceeding—sacrifice, Time itself, in the shape of its unit, the Year, is made to take its part, inasmuch as the three seasons, spring, summer, and autumn, of which it consists, constitute the ghee, the offering-fuel, and the oblation respectively.

“Prajāpati, who here takes the place of the Purusha, the world-man, or all-embracing Personality, is offered up anew in every sacrifice ; and inasmuch as the very dismemberment of the Lord of Creatures, which took place at that archetypal sacrifice, was in itself the creation of the universe, so every sacrifice is also a repetition of that first creative act. Thus the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter. The theologians of the Brāhmanas go, however, an important step further by identifying the performer, or patron, of the sacrifice—the Sacrificer—with Prajāpati.

“Gradually, however, the connection becomes a subtler and more mystic one ; the notion of substitution enters into the sacrifice : it is in lieu of his own self that man makes the offering.

“... along with the burnt-offering the human body of the Sacrificer is mystically consumed, and a new, divine body prepared to serve him on the celestial abodes. Intimately connected with this latter notion we find another, introduced rather vaguely, which makes the sacrifice a mystic union in which the Sacrificer generates from out of the Vedi, or altar-ground, his future, divine self.

¹ I desire to express my deep sense of obligation to the Clarendon Press, Oxford, for permitting me to use the following long extract from the work of Professor Eggeling.

“By offering up his own self in sacrifice, Prajāpati becomes dismembered ; and all those separated limbs and faculties of his come to form the universe—all that exists, from the gods and Asuras (the children of Father Prajāpati) down to the worm, the blade of grass, and the smallest particle of inert matter. It requires a new, and ever new, sacrifice to build the dismembered Lord of Creatures up again, and restore him so as to enable him to offer himself up again and again, and renew the universe, and thus keep up the uninterrupted revolution of time and matter.

“During the year over which the building of the altar is spread, the sacred fire is carried about in the pan by the Sacrificer for a certain time each day. In the same way as the layers of the altar are arranged so as to represent earth, air, and heaven, so the fire-pan is fashioned in such a way as to be a miniature copy of the three worlds.

“The shape adopted for the altar is that of some large bird—probably an eagle or a falcon—flying towards the east, the gate of heaven.

“This gold man plays an important part in the speculations of the Agnirahasya, where he is represented as identical with the man (purusha) in the (right) eye—the individualized Purusha, as it were ; whilst his counterpart in the Fire-altar is the solid gold man (purusha) laid down, below the centre of the first layer, on a gold plate, representing the sun, lying itself on the lotus-leaf [the ‘waters of space’] already referred to as the womb whence Agni springs. And this gold man in the altar, then, is no other than Agni-Prajāpati and the Sacrificer : above him—in the first, third, and fifth layers—lie the three naturally-perforated bricks, representing the three worlds through which he will have to pass on his way to the fourth, invisible, world, the realm of immortal life.

“Prajāpati, however, not only represents the phenomena and aspects of space, but also those of time—he is Father Time. But just as, in the material process of building up the Fire-altar, the infinite dimensions of space require to be reduced to finite proportions, so, in regard to time, the year, as the lowest complete revolution of time, is taken to represent the Lord of Creation : he is Father Year ; and accordingly Agni, the Fire-altar, takes a full year to complete.

“The Supreme Lord of generation, Father Time, as he is the giver of all life, so he is likewise that ender of all things—Death. And so the Sacrificer, as the human counterpart of the Lord of Creatures, with the end of his present life, becomes himself Death—Death ceases to have power over him, and he is for ever removed from the life of material existence, trouble, and illusion, to the realms of light and everlasting bliss.

“ . . . even as a grain of rice, or the smallest granule of millet, so is the golden Purusha in the heart; even as a smokeless light, it is greater than the sky, greater than the ether, greater than the earth, greater than all existing things; that Self of the spirit is my Self: on passing away from hence I shall obtain that Self. And, verily, whosoever has this trust, for him there is no uncertainty.”

One striking feature of this sacrificial ritual is that the Yajamāna, the sacrificer (through his deputies the priests) becomes “one with Death” and so immortal. The gold man “in the Sun” who represents the sacrificer, rises mystically from the bottom layer of the altar, through all the three planes represented by the altar, to heaven, and so, by becoming “one with death” achieves immortality.

Where do all these speculations of the ancient mystics of India lead? They lead to the fundamental idea of all profound mysticism, which is that the universe exists because it is the result of the Self-sacrifice of God. As says the *Brāhmaṇa*, this sacrifice continues ever, and it is only because the Divine gives Himself to His universe every moment of time, though He thereby undergoes limitation, that the universe persists. The electron does its work because its energy is the energy of the Divine. Should that energy ever be withheld, the electron would utterly cease to be. So is it with regard to everything in the universe.

Wherein comes the idea of the “resurrection of God” after His self-immolation? It is here that individual man plays his role. In his life man has to perform many actions,

particularly of some types which give him sustenance. Everything depends upon the manner in which man does his work. If he works, thinking only of the fruit of reward for himself, the force returns to him with that reward. But if he works with some kind of an idealism to accomplish as he does his daily task, then the force goes to a higher realm and in some mysterious way is incorporated with the Self-sacrifice of God. This incorporation enables the Divine to give Himself with a fuller revelation of Himself to the universe which He has created and maintains by His sacrifice.

It was a deep mystical truth which was enunciated by George Herbert :

“ All may of Thee partake,
Nothing can be so mean,
Which, with this tincture, ‘ For Thy sake,’
Will not grow bright and clean.

“ A servant with this clause,
Makes drudgery divine,
Who sweeps a room as for Thy laws,
Makes that and th’ action fine.”

The principle applies to everything. It is the manner in which we do our work that makes our contribution either capable of being incorporated into the Divine Sacrifice, or of no use for that purpose. If a carpenter does his work not merely for wage but with a sense that there is a perfect way of doing it, and if he has also a realization that in some mysterious way the perfection at which he is aiming is needed by the Divine Carpenter, then there is for the human carpenter the beginning of a truly spiritual life. For what we mean by the word “spiritual” is not a matter of mere meditations and reaching upwards individually to commune with the Highest, but the constant co-operation with the Self-Sacrifice of God.

Thus, it is the fact (which has to be experienced by each for himself and cannot be received from another at

second-hand) that when a man in his daily work places before himself the ideal way of doing that work, not simply for wage or praise but because there is a right way to do the work (and not a wrong way), then the whole life of the individual takes on a new element. He may only just have individualized out of the animal kingdom; yet if in some mysterious way the intuition dawns upon him that there is a right way and a wrong way of doing things, he begins his spiritual life by pledging himself to the right way, quite apart from the fact that his intellectual life may be limited and also that his emotional life reaches to pure emotion only very occasionally.

It is this thought which I have embodied in my Ritual of the Mystic Star. There take part in the worship twelve persons, two children and ten elders. These ten represent virtues, with each its profession, as follows: Power, Strength; Wisdom, Knowledge; Joy, Industry; Beauty, Art; Love, Compassion; Healing, Healer; Obedience, Servant; Justice, Judge; Skill, Craftsman; Accuracy, Scientist. Each *offers* his virtue, saying, "To the Glory of the Mystic Star and to the helping of my fellow-men, I offer: My Strength, My Justice," and so on.

The mysterious doctrine of the Resurrection of the Divine is one that needs to permeate the heart and soul of every one who desires to be truly spiritual. This does not depend upon his religion, the ceremonies he performs, or the prayers which he utters. It depends solely upon that sense of idealism and a realization that he is not offering his idealism to some vague nothing, but to "the enduring power, not ourselves, which makes for righteousness," as Matthew Arnold phrased it. So long as we *know*, not merely believe, that there exists that "enduring power, not ourselves," all religions have done all they can do for us to guide us "on the Way".

REVIEWS

Some Aspects of Education in Ancient India, by C. Kunhan Raja, the Adyar Library, pp. 111, price Rs. 2-8-0.

This book consists of two lectures delivered at the University of Madras by Professor Kunhan Raja, formerly Director of the Adyar Library. He points out that there is no direct mention of education in the oldest writing, the *Rigveda*. He bases his theme upon a sentence from a later Vedic period, "One should study what has been prescribed for his own study". This he takes to imply that there was an organized system of education in those days. The constant repetition of this sentence is irritating and might well be omitted in a further edition.

There appear to have been two stages of education for all boys. First, elementary education up to the age of 8, and second, more advanced work up to 16. This stage might be continued to 20. Reading, writing, the performance of ceremonies and the study of the Vedas were obligatory from a religious point of view but not

legally compulsory by the State. The third stage of education could be pursued after 16 or 20 by those students who desired it. This was optional and is said to have included 14 subjects and the attainment of a high moral standard. A still higher stage was called *Upasadana*, the personal approach of the disciple to his teacher, which is mentioned in the Upanishads.

Not all the students lived in the forests or in the houses of their teachers, but remained in or near their homes, as in Universities or *Āshramas* today.

Women, Dr. Kunhan Raja tells us, were educated in Vedic times, but later they were classed by Patanjali with Shudras and the malicious! As time went on, perhaps owing to increase in population, the standard of education, even of boys, declined.

Admittedly it is not possible to cover much ground in two lectures, but this book is rather disappointing to the reader, who looks in vain for dates and for practical details of the curriculum that could be applied today.

E. W. P.

Hinduism, by A. C. Bouquet, D.D., Lecturer in the History and Comparative Study of Religions in the University of Cambridge, Hutchinson, London, pp. 171, price 7s. 6d.

A small book, attempting to cover the vast field of the origins of Hinduism in the remote past, is the subject of this review. Dr. Bouquet submitted his work to Indian experts to avoid misstatements. He begins with the discoveries in the Indus Valley of ancient civilizations, which caused western scholars to revise their conceptions of the beginnings of Indian history, stating that from evidence uncovered at Mohenjodaro and Harappa it is apparent that a highly developed civilization must have preceded the pitch of culture revealed by the excavators. He points out that the European custom has been to limit studies to Greek, Hebrew and Latin literature giving merely a Mediterranean picture of the world, to the complete exclusion of life in Asia. Sanskrit being a difficult language to learn, is the chief reason for the ignorance of the West of the treasures stored in India.

This book is a welcome addition to many now published on the eastern religions, and may well be recommended to those wishing to learn something of ancient Indian thought and present aspirations.

It shows the developments that took place when the mother stock of the Fifth Root Race descended into India, though the author is limited to dates assigned by European archaeologists.

The second chapter contains an account of the *Rig Veda*, and the third chapter is stated by the author to be the core of the book. It deals with the Upanishads and the *Gītā*.

Further chapters deal with the developments of religion into Jainism and Buddhism. "Buddhism has been one of the most potent spiritual forces in the whole of India."

The author proceeds to the mediæval period of Shankara, and Rāmanuja, who both wrote commentaries on the Hindu scriptures. Shankara is said to have lived only 32 years, but to have exerted tremendous influence, and to have had a vision of a united India sharing a common spiritual culture.

Rāmanuja formed "his own theistic doctrine, which is remarkably close to that of Christian theology, but yet differs from it in certain vital particulars".

The book concludes with a chapter on self-government and the future of Hinduism. Each chapter is followed by a list of books for further study.

M. G.

Fifteen Stories, by Harry H. Banks, T.P.H., Adyar, pp. 127, price Re. 1-12-0.

The delightful whimsical drawing on the cardboard cover of this book shows that these are stories for children. And well-told, too, as those who know the author and his skill in story-telling, with his senses of the dramatic and of humour, would expect. The telling is crisp, swift and pictorial, with power of character-drawing in description of face and form and bearing, and of reactions, peculiarly vivid and thus enticing for youngsters, who really like to characterize people, to recognize a clear type.

The author's dramatic strength is seen too in his very choice of words, and in the form of sentences. At times sound peals out through the words—"Joybells from every tower rang merrily". The tales themselves are of interest; they are definitely with ethical intent. Young folk do recognize when stories have the ethical side, but possibly only the goody-goody child likes goody-goody tales. But these are often parables in their nature, earthly stories with a heavenly meaning, and though the meaning may be clearly stated it is not overweighted, and both "kiddies and grown-ups too" can take them and use them. "David's Test" bears added interest with the conception that it may belong

to old stories about the Christ period. The two fairy stories are unique additions to fairy lore and so filled with the blessing of love that the young in heart who read will not forget them. The last two—"The Quarrel" and "The Three Gates"—are fine examples of the power of control of thought and feeling that young and old will appreciate.

It would be well to add a list of various errata, often typographical or proof-reading slips, as "panopied," "maurauder," or, hugh for huge; with some letters also out of line. Otherwise the presentation of the book is good. It is not stated that the author himself made the sketches for the cover and for the opening and close of the book, but be sure he did, and so congratulate him on another attraction.

E. M. L.

Arabian Journey, by Gerald de Gaury, Harrap & Co., London, pp. 188, Index and bibliographies, price 12s. 6d.

In this charmingly written and well illustrated book we accompany the author of *Arabia Phoenix* on some of his journeys in Arabia, Iraq and North Africa, and taste in unhurried discursive fashion the savour of Arab life in village and palace, in the desert and the town, on land and in one of the small sailing-ships, high-pooped

and long-prowed, plying up and down the Red Sea coast. With him, too, we travel equally easily and enjoyably back and forth through the centuries, as the beam of his thought momentarily lights up for us one scene after another in the tapestry woven by the Arab peoples. We pause for a moment over fanciful extravagances of the past such as the Laleh Devri or Tulip Period of the Ottoman Court; wonder at the hardly less fantastic story of oil in the hard-headed present, and the fabulous sums now pouring into Arabia annually in royalties; look in for an evening with the Long Range Desert Group at the Kufra Oasis during the last war; glance at the dynastic disputes which led to the Shiah schism, and at the annual passion play commemorating the death of the Shiah hero, Hussain; remark the nomad Arab's keen delight in poetry, see him entranced by the music and rhythm of words; enter into the daily routine in King Ibn Saud's palace or share for a moment the life of his humbler subjects as they pursue their ordinary avocations. From his store of knowledge and understanding, illumined by love and humour, Col. de Gaury draws out pearls for our delight. G. M. G.

 *Jungle Journey*, 7,000 miles through India and Pakistan, by

Ethel Mannin, Jarrolds, London, pp. 256, price 15s.

This is an attractive book, with its 41 splendid photographs, by a practised author and seasoned traveller, who had definite ideas of what she wanted to see in India, as she, with her daughter as companion and photographer, arranged their travels with the least possible fuss and encumbrance in the way of luggage. They of course paid the usual rather hurried visits to famous cities and places in India: Bombay, Delhi, Agra, East Punjab and North-West Frontier, Lahore and Lucknow, Benares with its temples and burning ghats, Darjeeling and its "sudden revelation" of the Himalayas, Assam and the Khasi Hills, then southward to Madras and Mysore before returning to Bombay. But the real objective of the whole journey was to visit the jungles of India, and through the aid of the chief Conservator of Forests the travellers were able to penetrate, on the back of a trained *shikar* elephant, dense jungle and vast forests impossible to traverse on foot, at the fascinating "tiger time" of sundown and early morning, encountering not only tiger, which it was the author's special desire to observe in its native environment, but panther and bear also. The scenes and experiences are vividly described, and a lively observation is

brought to bear on casual encounters and age-old customs.

K. A. B.

Adyar, by C. R. Groves, T. P. H., Adyar, price Rs. 3-12-0.

This latest book on Adyar is very attractive. It was specially prepared for the 75th Double-Diamond International Convention of the Theosophical Society, and "is offered to the members and friends of the Society in the hope that it may succeed in bringing Adyar nearer to all who read it". There are 40 illustrations, all well-produced, and 84 pages of letterpress, all well-written. These describe the beautiful Estate which is the Headquarters of the Theosophical Society; the Work of Adyar in all its departments, those of international service and interest as well as those for the upkeep of the Estate; the Shrines of Adyar, which include the modern temples and the ancient trilithons, the Banyan Tree and the Garden of Remembrance, Founders' Avenue of 1925 and the most recent Gopalji Amphitheatre of 1948-50. The three educational institutions of the Besant Cultural Centre are mentioned, but not the Olcott Memorial School which is also a fine part of the Work. Plate 32, "A Meeting under the Banyan Tree," brings to mind another omission, namely, the Adyar Lodge; for it illustrates

a meeting held to celebrate the Golden Jubilee of the Adyar Lodge, 1897-1947, and the charter of the Lodge may be seen in the illustration. There must be a few such omissions, for as Mr. Jinarājadāsa says in the Foreword, "the number of illustrations in this book could have been doubled and trebled, except for the greatly increased cost which would have resulted".

The booklet carries the fragrance and atmosphere of Adyar in a sweet and reverent way.

D. R. D.

Three deeply interesting articles which recently appeared in THE THEOSOPHIST, "The Law of Sacrifice," by C. W. Leadbeater, and "The Law of Renunciation" and "The Self-Sacrifice of God" by C. Jinarājadāsa are re-issued by the T. P. H., Adyar, as a pamphlet, entitled *The Law of Sacrifice*, (price 8 annas). "Innate in the universe from the beginning of creation is the Law of Sacrifice"—as real as the law of gravity. "The universe exists because it is the result of the Self-sacrifice of God." Man has to learn to commemorate in various ways this Great Sacrifice, to learn to make a perfect offering, as a devotee or as a worker, without thought of self or reward. Then he comes "to God; to THAT, to the Highest Realization",

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1951

FINANCIAL STATEMENT

The following receipts from 1-7-1950 to 31-12-1950 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
The T.S. in Scotland	1949	£14-19-0	198	11	0
" " " England		£78-8-11	1,088	9	9
" " " U.S.A.	1949-50	\$1,995.26	9,493	11	1
" " " Chile		\$24.19	118	12	1
" " " Malaya and Siam			486	4	9
" " " Finland			400	0	0
" " " Canada	1949-50	\$98.82	440	8	0
" " " Ireland	"	£1-5-0	16	8	0
" " " Cuba		\$89.05	418	12	4
" " " Uruguay			65	7	9
" " " Wales		£12-6-0	162	5	0
" " " British East Africa			48	5	4
" " " Belgium	1945-50		682	6	7
" " " South Africa		£18-10-0	245	12	11
Canadian Federation, T.S.		£16-8-11	213	11	5
Olcott Blavatsky Lodge, T.S., Greece		£10-0-0	131	15	4
H.P.B. Lodge, T.S., Toronto			58	6	0
			<hr/>		
			14,160	8	4
			<hr/>		

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
U.S. Adyar Day Committee	...	...	28,468	0	0
Sanatan Lodge, T.S., Surat	...	...	24	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	25	0	0
Poona Lodge, T.S.	...	...	41	0	0
The T.S. in New Zealand	£65-8-4	...	868	15	0
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
The T.S. in Cuba	\$104.85	...	490	11	0
Mr. M. S. Ganesa Iyer, Karur	...	...	10	0	0
The T.S. in Wales	£14-12-9	...	193	2	5
Lodge Sofia, Cuba	\$42.00	...	197	3	0
			30,837	15	5

DONATIONS (GENERAL)

			Rs.	A.	P.
Col. Juan Cruz Bustillo, Cuba	\$20.00	...	94	1	0
Proceeds from the Estate of the late Miss Katherine Mary Menzies	\$3,000.00	...	12,892	6	0
Mr. H. M. Chhaya, Nairobi	...	...	26	7	0
Mr. Gopalji Odhavji, Bhavnagar	...	...	1,001	0	0
Señor Gian Carlo Rota, Ecuador	\$2.00	...	9	0	6
Mr. P. S. Jeevanna Rao, Coimbatore	...	...	5	0	0
Mr. D. Srinivasa Iyengar, Bangalore	...	...	10	0	0
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
Mr. R. S. Bhagavat	...	...	100	4	0
Mr. R. V. Ranadiv	...	...	2	0	0
Mercury Lodge, T.S., England	£5-0-0	...	66	2	0
The T.S. in Belgium	...	...	169	10	8
Mrs. Jane Clumeck, Karachi	...	...	235	0	0
Miss A. Chinoy	...	...	100	0	0
The T.S. in Uruguay	£12-18-9	...	171	10	3
			14,907	9	5

FAITHFUL SERVICE FUND

			Rs.	A.	P.
Mr. Ratilal M. Parekh, Bombay	...	...	1,000	0	0

THE SCHOOL OF THE WISDOM

			Rs.	A.	P.
Dr. K. J. Kabraji, Karachi	...	...	25	0	0
Mrs. Elizabeth T. Ferrin	...	...	140	0	0
			165	0	0

PRESIDENT'S TRAVELLING FUND

					Rs.	A.	P.
Hyderabad T.S.	...	...	...	...	218	0	0
					218	0	0

THE T.S. DISPENSARY

					Rs.	A.	P.
Mr. D. Srinivasa Iyengar, Bangalore	...	...	...	...	5	0	0
Sri Mudaliyandan Chetty Fund	...	...	...	...	25	0	0
Mr. and Mrs. D. D. Kanga, Adyar	...	...	...	...	25	0	0
Mr. B. M. Dhruva	...	...	...	...	5	0	0
Mr. M. D. Dapurkar	...	...	...	...	2	0	0
					62	0	0

ADYAR BESANT COMMEMORATIVE FUND

					Rs.	A.	P.
Mrs. Mona Cotter, Canada	...	...	...	...	91	14	0
The T.S. in England	...	£43-0-7	...	...	568	12	1
The T.S. in U.S.A.	...	\$4,280.99	...	...	20,857	2	4
Centenary Lodge, T.S., Bandra, Bombay	...	...	...	...	55	0	0
T.S. in Malaya and Siam	...	£12-12-7	...	...	167	12	9
Maitreya Lodge, T.S., Ciego de Avila, Cuba	...	\$50.00	...	...	235	2	0
Bayamo Lodge, T.S., Cuba	...	\$20.00	...	...	94	0	9
The T.S. in New Zealand	...	£54-7-9	...	...	722	6	9
Dr. K. J. Kabraji, Karachi	...	...	...	...	25	0	0
The T.S. in Puerto Rico	...	£3-19-4	...	...	52	9	0
Mr. S. Srinivasa Iyer, Madras	...	...	...	...	2	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	...	...	25	0	0
Mr. Reuben E. Ani, Bombay	...	...	...	...	2,000	0	0
Through the T.S. in Puerto Rico (in 5 instalments)	...	...	...	...	65	0	0
Mrs. Rukhi P. Advani, Adyar	...	...	...	...	25	0	0
Miss Constance Meyer, Adyar	...	\$18.00	...	...	60	10	7
Bihar T.S. Federation	...	...	...	...	149	10	0
Mr. G. J. Ranneft, Holland	...	£51-14-10	...	...	682	12	0
Miss Gladys D. Newberry, England	...	£25-0-0	...	...	229	14	0
The T.S. in Wales	...	£2-1-0	...	...	27	0	9
The T.S. in Australia	...	A. £40-5-0	...	...	425	14	6
Mr. Baijnath Bhargava, Banaras	...	...	...	...	251	0	0
Miss E. Bright, England	...	£2-0-0	...	...	26	6	0
Mrs. Oliva Stevenson Howell	...	£10-0-0	...	...	181	15	4
Mr. Henry Hotchener, U.S.A.	...	...	...	...	100	0	0
Mr. V. P. Bhargava, New Delhi	...	...	...	...	7	0	0

				Rs.	A.	P.
Desar Lodge, T.S., Desar	...	...	...	12	0	0
Mr. Mohanlal Bhat, Bhavnagar	...	...	...	2	0	0
Mr. N. K. Choksy, Colombo	...	..	...	50	0	0
The T.S. in South Africa	...	£58-14-0	...	718	6	9
Mr. F. H. Dastur	...	...	...	502	0	0
Mr. Motilal M. Parekh	...	...	...	800	0	0
Through Mr. S. J. Karaka, Bombay	...	...	...	298	12	6
Mr. Dwarapalaya, through Mr. Mullan, Bombay	...	...	...	100	0	0
				28,652	2	1

REHABILITATION FUND

				Rs.	A.	P.
The T.S. in South Africa	...	£10-18-0	..	144	11	10
				144	11	10

for The Theosophical Society,
C. D. SHORES,
Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

After some thirty years of faithful service to Dr. Besant and to the Theosophical Society in various capacities, especially as Assistant Manager and Manager of the Vasanta Press, Mr. C. Subbarayudu retires from active service on March 31, 1951. He will continue to live at Adyar, and will be retained in an advisory capacity to the Press.

He will be succeeded in the management of the Vasanta Press

by the Assistant Manager, Mr. D. V. Shyamala Rau.

On their way to England Miss Zahara and Miss Stead made a short stay in Cyprus. They spoke at a meeting in Limassol where there are about twelve members attached to the Greek Section.

Canada

This Section published the November issue of its journal, *The Canadian Theosophist*, with a special cover to commemorate the 75th Anniversary. This impressive

design was created by Mr. Eric Aldwinckle who has used very effectively a symbolism with the root-idea "Order out of Chaos".

Ireland

The annual general meeting of the Section was held in January with a good attendance. Mrs. Alice Law was re-elected as General Secretary for a further year, making her 8th year in that office. Efforts are being made to draw the younger members of the Lodges into the work and they are now taking office as Assistant Secretary, Assistant Treasurer and Assistant Librarian. It is beneficial for young people to have responsibilities in the working of the Lodges.

Colombia

There are now eleven relatively active Lodges, fourteen having ceased to exist because of the political situation in the country. In the capital, Bogotá, the Lodges *Arco Iris*, *H. P. Blavatsky* and *Maitreya* meet regularly with the permission of the military command. Lodges are also meeting in Manizales, Bucaramanga and Trujillo and in Caracas, Venezuela. In other towns the members are restricted and are not able to meet.

The membership stands at 138 and this Section, despite its many

difficulties, continues its work. The General Secretary is publishing the magazine *Revista Teosofica Colombiana*.

Northern Ireland

The Presidential Agent, Dr. Hugh Shearman, writes that efforts are being made to keep in touch with outlying members by letter and occasional visits. In Belfast a very valuable feature of the work has been a fortnightly meeting for the study of *The Secret Doctrine*, in the home of two of the members.

Bangor Lodge continues quietly and has extensive possibilities though it still depends on workers from Belfast to assist it. At headquarters in Belfast the redecoration of the building is being started and equipment has been improved.

British East Africa

The Mombasa Lodge is establishing a circulating library of books in Gujarati and is considering a publicity campaign in the form of articles in the local Gujarati press. This Section is to have a visit in March from the General Secretary of the Indian Section, Mr. Rohit Mehta, accompanied by Mrs. Shridevi Mehta.

United States of America

The 75th Anniversary of the Society was celebrated in New York

on November 18-19th by a commemorative programme sponsored by the North-Eastern Federation, the Western New York Federation, and the Middle Atlantic Federation. The Society's achievements in various fields and the development of Theosophical philosophy were reviewed, concluding with a public meeting on the subject of "The Purpose of Life and the Peace of the World".

Mr. James S. Perkins, the General Secretary, represented the Section at the Jubilee Convention at Adyar, which was also attended by a number of members from different parts of the Section, some of them being enrolled among the students for the 1950-51 Session of the School of the Wisdom.

Mr. N. Sri Ram has arrived in this country and has commenced an extensive tour of the Section.

Canadian Federation

Towards the end of 1950, two Lodges of the Federation were honoured by a brief visit from Mr. James S. Perkins, General Secretary of the Theosophical Society in the U.S.A. He delivered two public lectures which were greatly enjoyed.

Southern Africa

The December-January issue of the Section's magazine records the formation of a Lodge at Vereenig-

ing, after some months of preparatory work by the Field-work Organizer.

An interesting note on the magazine's cover-design is given. It is the work of a member, Mr. I. Mitford-Barberton, and shows an African totem pole with figures representing "Africa, dark, mysterious and unknown, slowly emerging from its primitive past and stretching upwards towards the Light".

Australia

A new Lodge was formed in October at Cairns in North Queensland. This was the second Lodge formed in 1950 in that area and is due particularly to the pioneering work of Mr. Joe Pang Way, a Chinese member living in Australia.

In Hobart a room has been given in the house of a member for use specially as the Lodge room, and it is big enough to hold forty persons. This is a further step in the revival of the work in Tasmania.

Pakistan

Twenty-eight delegates from Pakistan attended the 75th International Convention at Adyar.

Mr. C. D. Shores, Hon. Treasurer of the Society, paid a visit to Karachi from Adyar in February. He gave a public lecture and took part in the Adyar Day programme.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	... <i>Theosophisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovi Breo,	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Prov. Cuneo	... <i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lizicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes</i> .
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette,	... <i>Ex Oriente Lux</i> .
1912	Indonesia	Mr. Soemardjo	Bruxelles	... <i>L'Action Theosophique</i> .
1912	Burma	U Po Lat	c/o Mr. J. A. H. van Leeuwen, Djalau	...
1912	Austria	Herr F. Schleifer	Banda No. 26, Bandoeng, Java	...
1913	Norway	Herr Ernst Nielsen	No. 102, 49th Street, Rangoon	...
1913	Egypt	...	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Denmark	Herr J. H. Möller	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .
...
...	...	...	Strandvejen 180a, Aarhus	... <i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo...	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greтар Fells	...	Ingolfstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	...
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarakadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan *	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore *	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1949	Northern Ireland *	...	Dr. Hugh Shearnan	...	18 Brookhill Ave., Belfast	...	...
1950	Ecuador *	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Comercial, P. O. Box 186, Guayaquil	...	...
1950	Indochina *	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel *	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
	Presidential Agency.	...	...	...	...	...	...

The Theosophical Society in Europe (Federation of National Societies): *General Secretary*, Mr. J. E. van Disse, Voorteweg 40, Eindhoven, Holland. *Theosophy in Action*; *La Vie Theosophique*; *Adyar*.

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly*.
Non-sectionalized: Japan: *Miroku Lodge*.

MAY 1951

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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Theosophical Society and its message. Therefore, my references to the past expressions of Krishnamurti cannot be held by anybody as helping my own work for the Society.

All of Krishnamurti's followers—though he does not admit that he has any "following"—limit themselves to only one phase of Krishnamurti, that which became pronounced and prominent since 1927. All his work before that is declared by them not to be the work of the real Krishnamurti. They consider that, from his boyhood up to that time, he was under Theosophical influence, and only shook himself free of that when he found for himself the errors of Theosophists and their ways. It is a poor tribute indeed to the character of Krishnamurti to imply that up to the mature age of thirty-two he had not really "found himself," but was so dominated by Dr. Besant and Bishop Leadbeater that he accepted without any resistance their ideas and their standpoint. To have done so would have shown an unusually weak character, particularly as he himself would be the first to testify that no compulsion was brought to bear by these two Theosophical leaders, to direct him into their way of thinking, and if he thought as he did, it was with open-eyed even if passive acceptance.

There was a period—which is on record—when he was heart and soul with the Theosophical Society and gave public testimony to the value of the work of Adyar. When Dr. Besant's work and Adyar were attacked by a prominent ex-resident of Adyar, Krishnamurti came to the "valiant defence of those unjustly attacked". In his own handwriting he has put on record certain occult experiences, when he *knew* directly for himself concerning some of the Great Ones. In 1924 he published a small work which is an exquisite prose-poem, most significantly called *The Path*. It is a poetical description of the experiences of past lives, which have brought him to Realization. The following sentences

appear in it: "Comfort me, ye Masters of the Wisdom, with those eyes of love and understanding. . . I have served the Great Ones and the needy world in a humble and despairing way." It is at the end of this prose-poem, full of rapture, that he closes with a poem which he calls "A Hymn". The first stanza is as follows:

"I have stood in Thy holy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.
I have felt the glory of Thy beauty.
I have seen Thy serene look."

When one reads the whole hymn, one cannot believe that it is merely a mystical poetic effusion, but that it must have behind it a profound occult experience.

We have also a remarkable book, containing the addresses of Krishnamurti in 1924 to a group of his friends at the old ruined castle of Pergine in Italy, *Towards Discipleship*. This book has been withdrawn from circulation by him. I wish that he would write more lovely poems as he did about "the Beloved". But "where are the snows of yesteryear"?

Is it not far wiser, in the case of a complex personality like Krishnamurti, to take into account *all* his "phases" as he has grown, and unfolded himself? Why limit Krishnamurti to the last phase only? And who knows whether there may not be still other phases in the future? The fascination of Krishnamurti is that he has so many phases, some of which he has already revealed. They are like the faces or squares of a cube, one face revealing one phase of Krishnamurti, a second face showing an entirely different Krishnamurti, and the third another face still. While each may seem to contradict the other, yet the psychological

interest lies in the fact that all the squares are expressions of one complex, three-dimensional solid, a cube.

Krishnamurti himself has denounced dogmatism and fanaticism. I should recommend his "followers" to try to understand that they can be as fanatical and dogmatic about the present phase of Krishnamurti, as the Christians are concerning whatever is the phase of Jesus Christ to which they feel most attracted.

Every one who has any power of observation will note that all religions are not only burdened with accretions to the oldest teaching, but, particularly, are saddled with hierarchies and priestcraft. But this does not mean that all must necessarily consider that Religion is therefore, as said by Lenin, the opium of the people. In every religion there are hundreds, if not thousands, who are utterly devoted to Religion such as they discover in the teaching of their Lord and Master, but who certainly have no use for priests and ceremonials. It is possible to believe wholeheartedly in a Religion and follow its teachings, and yet accept all that Krishnamurti says when he denounces religion. There is a form of Religion to be found in each of the great religions which is so lofty that no denunciation will ever reach it. Religion is one thing, but religious observances quite another.

* * * *

I have a circular issued by the "Universal Great Brotherhood, Spiritual Direction of the World, College of Initiation, Foundation of Cultural Centre and Ashram for Spiritual Perfection". The circular is issued from Rangoon, evidently on behalf of Dr. Serge Raynaud De La Ferrière. This gentleman called upon me at Adyar. He wears a long white robe and suspended from a chain round his neck is a heavy bronze cross

One More

with lettering. His hair and beard are long and I presume many would imagine he is in some way a representative of the Christ. On enquiry from me he gave me information about himself and the āshrama in Venezuela, then I bid him good-bye but, shortly after, he came back with one of my photographs which he had purchased at the Theosophical Publishing House, and asked if I would sign it. This, of course, I did, as I constantly sign such photographs presented to me. But much to my surprise, I later had a letter from Venezuela, saying that this gentleman was reporting that *I had presented* the autographed photograph to him, implying of course that I warmly sympathized with his mission. He is at the moment of writing in Perth, Western Australia, building up a following.

As a result of his visit to Rangoon, the circular from Burma states that the "Universal Great Brotherhood" presumably created by him has as its headquarters "Holy Sanctuary Kwen-Lun, Tibet," but also outside of Tibet there is an Aquarian Mission in New York, a Mission and an Āshram in Venezuela. This so-called G. W. Brotherhood offers studies classified as: (1) School of Initiation, (2) College of Initiation, (3) Esoteric Centre.

Thus, there is one more to add to my file. The claimants to high occult position come in rapid succession these days. And a gaping public unable to distinguish between tinsel and gold crowd round them. All of which reminds me of the vulgar English phrase, "You pays your money and you takes your choice"—even in occultism.

C. JINARĀJADĀSA

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Every now and then someone has a very simple but very practical and valuable idea. In many countries it is the custom to send elaborate and expensive floral wreaths, sprays and other designs on the occasion of the death of a friend. Gorgeous displays of flowers heaped on coffins and on and around newly-made graves represent the expenditure of very much money. But in a few days the beauty of the flowers is gone; the beauty of the friendship remains. It is not a new idea that the friendship might find expression in some form more lasting, more useful than the gift of flowers, often terribly impaled on wire or removed from stalks to make a design far less beautiful than the flowers themselves.

For a number of years in a certain city in the West, the members of one of the churches have given their money to honour a friendship, not for flowers but toward the purchase of modern equipment for the temporary sick and the aged. Wheel chairs, crutches and many other items are purchased and made available free of charge to those unfortunate enough to need them. Surely such practical helpfulness to the afflicted is a more suitable memorial to a friend than the mutilation of thousands of flowers.

This idea of utility and practicality in a memorial has grown greatly in popularity between the two great wars. One has only to compare the memorials to the heroes of the first with those erected in connection with the second to realize the change that has taken place in public taste.

Not blocks of stone with columns and friezes, serving only to commemorate, but social centres, rest-houses, nursing-homes and similar institutions that both commemorate the past and serve the present and future welfare, are the choice of modern days.

And so, in ways large and small, man's sense of gratitude is being expressed in practical social service.

On the other hand we read of large expenditures for new mosques and temples to propitiate whatever gods there be for protection against the threatened spread of Communism.

How strange it seems that any can believe that their wealth should be so indirectly applied to a human problem that faces them on every hand and in the midst of which they erect their religious propitiations. Poverty cannot be remedied, suffering cannot be relieved, except by human effort practically and constructively applied. It is this that will change conditions so that the poor will cease to plead. The practical men do not spend vast sums of their money in appeals to God but spend it for human betterment, to prove that they have hearts and minds that sympathize and understand. They know too that with their ability to relieve goes a corresponding responsibility which if not met will cost them more than temples. For it is a true saying that riches cannot for ever be held in the midst of stark need and misery. God's way is to use men of power and capacity to do what needs to be done and where the power is in the form of wealth that too must be freely offered and expended, not for propitiation, not in appeals to the deity, but directly and in generous heart for human aid.

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Interesting changes are taking place in the quality and direction of human thinking. Who would have ventured to predict the departure from national isolationism that has occurred in the United States of America in a few decades? It makes one wonder whether equally rapid and at present unexpected developments may not transpire even in the most tradition-bound races and peoples who seem the least adaptable to changing times and the need for a new outlook.

Interesting
Changes

A new and unexpected evidence of such adjustment and development in thought has come to light in the mass answers through a popular radio programme to the question, "What worries you most?" Expert analysis of the replies indicated that over 60 per cent of the people of that country, wanted more than anything else, a sound standard of moral values and leadership in accord. This type of security was to them of greater importance than anything having a financial or merely personal foundation. This too was in the U.S.A. showing that the change in thinking was continuing in a direction away from the person and the material towards the deeper moral if not indeed towards the spiritual. It is not uncommon in that country, even among business men, to hear references to the need for a spiritual revival or renaissance in the world. The fact is that the greater they are in business the more they sense and express this need.

Some may say that the change is not evolutionary, not the product of human growth; that it is a reflection of the inadequacy of present methods to meet human need and to solve the great problems in the world. But even so it is the result of human experience and there is no other teacher. If the times are teaching some nations the way of evolution then all may not be as chaotic as it seems. Perhaps it indicates that the Great Scheme is still under control and that with the change in human outlook and with human effort collectively and co-operatively applied there will emerge from the apparent failure "a new heaven and a new earth".

SIDNEY A. COOK

METTEYA BODHISATTVA—THE COMING BUDDHA¹

By F. L. WOODWARD

[Mr. F. L. Woodward, a graduate of Cambridge, offered himself to Colonel Olcott for work. He was asked to take charge of the Buddhist College at Galle, Ceylon, the Mahinda College. He became its Principal and for long years devoted himself to building up the college. After retiring he settled in Tasmania, where, with his outdoor work in an apple orchard, he carried on the studies he had begun in Pali. He is now one of the foremost scholars in Pali, and has edited several texts for the Pali Text Society. He has just completed a monumental work, a *Concordance* to all the Buddhist Scriptures (except Niddesa), which is already in the press. Throughout Mr. Woodward has been a staunch Theosophist. He is also a confirmed Baconian.—C. J.]

WHEN a Fully-Enlightened One has passed away from our world, a Teacher of Devas and mankind, His place is taken by another sage who for countless ages has been preparing himself to take the great step of Sammā-sambuddha. Gotama Sākyamuni brought the Light, and is referred to as the Light of the World. In one passage only of the Pali Tipitaka He refers to His immediate successor, Metteya, in these words :

“Now in those days, monks, there shall arise in the world an Exalted One by name Metteya, an Arahant, a

¹ Reproduced, with acknowledgment, from *The New Lanka*, January 1951.

Fully-Enlightened One, endowed with wisdom and righteousness, a Happy One, a World-Knower, a peerless charioteer of men fit to be tamed, the Teacher of Devas and mankind, Exalted One, a Buddha, just as I myself have here and now arisen in the world. . . . He of his own abnormal powers shall realize and make known the world, the worlds of the Devas, with their Māras, their Brahmās, the host of recluses and brahmins, of Devas and mankind alike, even as I do now.

“He shall proclaim Dhamma, lovely in its beginning, lovely midway and lovely in the end thereof. He shall make known the wholly perfect life of righteousness in all its purity, both in the spirit and the letter thereof, even as I do now.

“He shall lead an Order of Monks numbering many thousands, even as I do now lead an Order of Monks numbering many hundreds. . . .”

These words refer to His final coming on earth as Buddha Supreme, and at a period very far remote. Meanwhile, He is supposed to be dwelling in the World of the Thirty-three (*Tāvātimsa-devaloka*) Great Devas.

What is the meaning of Metteya (Sanskrit, Maitreya)? It is The Kindly One. Metta is love based on compassion for all; love, not in the sense of the Latin *amor*, Greek *erōs* or *philia*, Pali *pema*, which words denote a condition of emotion which is mutual attraction, affection, friendship, also sexual love.

It is spiritual *goodwill*, unity, forgetfulness of self. The Bodhisattva will bring in its highest sense the *bodhimetta*, wisdom-love, the second aspect of the Trinity of Will, Wisdom and Intellectual Activity. We may call the Buddha's message the *will-to-good* which is Dhamma, and the Bodhisattva's message, the *goodwill-to-men*.

Buddhists are familiar with the *Brahma-vihārā*, the four ways of meditation or ways of living with Brahma or the Brahma-life, a form of meditation constantly enjoined by the Master, and said to have been first used by the disciple Assaji, who first introduced Sāriputta to the Master. In this meditation one is urged to suffuse all beings, everywhere and always with loving thoughts of *metta* and compassion. So much for the word *metta*.

Who is the Metteya, the Lord of Love? When and how will He appear? We have many a fable in the Pali *Jātakā*, or Birth-Stories composed upon certain verses, to explain them. In these the Buddha Gotama Sākyamuni is represented as appearing through the far-off animal stages of man in various ways, and setting an example of the virtues to be obtained before becoming a Full Buddha.

According to the famous Mahāyāna sage, Ariyasanga,¹ the Bodhisattva works on the life evolving within the form (*rupa*), and implants in our minds religious ideas, develops philosophical concepts in individuals and races, and ever aims at the advancement of the human race, for He stands at the head of what may be called the *Bodhi-ramsi*, the ray of Love-Wisdom.

It is said in the *Anāgata-vamsa*, to which I refer below, that He was born as the son of the Raja Ajātasattu, in the time of the Buddha. He has been waiting a long time for this return, but wars and tumults have prevented it. The terrible troubles of the last thirty-five years may be regarded as similar to the eruptions of the human body, which must throw off long accumulated evil humours before health can be resumed.

In what nation will He appear? Doubtless He will come when He thinks that the time is ripe and when the

¹ Contemporary perhaps with Buddhaghosa, about 400-500 A.D.

world is at peace again and more united. Surely He will appear in that nation which will best welcome Him. Buddhists are apt to think that they themselves are always reborn in a Buddhist, perhaps in an eastern, land, and that the Bodhisattva will be also. It is said, however, that in His *last* birth the Buddha-to-be is always born in Jambudipa, rose-apple-land, which includes Ceylon. But I believe the word really refers to the whole planet.

Certain nations have never heard of Him, others would reject Him as unorthodox, and would not recognize His greatness. In what shape would He appear? Probably not as a new-born babe, like Krishna, but overshadowing some disciple who would be worthy. He might even influence some great statesman or scientist, some artist, even some great man of business. Such nowadays have greater influence than monks and priests, who have a particular view or *ditthi*. With Him it is certain would appear some great disciples.

As to the word Bodhisattva and His nature Buddhists regard the attainment of the Fourth Path, Arahantship, as the goal of humanity. It is not the full goal, but means release from compulsory rebirth in the ocean of *samsāra* or endless round of existence. The later *Mahāyāna* (Great Vehicle or Way) Buddhism is more comprehensive than the *Hīnayāna* (Lesser Vehicle or Way) Buddhism. The latter denies the reality of the self (Personality or *pañcak-khandha*), the former denies *all* phenomenal reality, and lays stress on spiritual energy both for self and others. To seek swift release from *bhava* (again-becoming) is not its aim, as it is that of the Theravādins who make Arahantship the supreme goal. The *asekha* (Master) aims at Buddhahood itself, not just to be a perfect saint. *Sammā-sambuddha*-hood is, of course, a different thing. There can be only one at a time. Hence in *Mahāyāna* *all* such

aspirants are called Bodhisattvas, and such go far beyond the stage of Arahantship. Our Buddha Sākyamuni always calls Himself Arahant, but must have attained that stage ages ago. These Bodhisattvas-to-be, therefore, do not cut off relationship with our world, but take part in the manifold life of human beings without being defiled by such action. They are like the lotus-leaf off which the drops of water slip or remain thereon without defiling it. As regards the arahant it may be said that on completing the fourth stage of the Path a man's long-cherished ego vanishes, and he is henceforth a flame of power, freed from compulsion and free to go where he chooses, for his karma is finished. He is *vimutto*, and exists as a free being.

It may be objected that, as there is only one Bodhisattva in thousands of years, what chance have the millions of aspirants to become one? Well, Time is infinite, and a freed man has many choices. This little planet of our humanity is a mere speck in the solar system, and the solar system itself is just a bubble in the Cosmic system. Though the Buddha has retired, He has not deserted us. Freemasons will understand when I say: The Buddha is now the Immediate Past Master of the World-Lodge, always at hand to give advice, and the Bodhisattva is now the Right Worshipful Master in the Chair, with His senior officers and staff chosen by Himself.

To the Mahāyānists the Bodhisattva is always with us and waiting to be welcomed. Teacher of Devas and mankind, He is above all formal religions but presides over them, not being responsible for the many errors of those who profess and teach such religions. He Himself aims at being a *Sammāsambuddha*, and (though it may seem strange to say it) He needs our help to attain it. How? We can supply the base on which He can build, we can supply the

goodwill and that state of harmony with all that lives, feeble though our efforts may seem at the present time.

In the Māhāyāna scriptures the vow of one aiming to be a Bodhisattva is thus given :

“In the presence of my master and of all the Buddhas I give rise to the thought of enlightenment. To become a Perfect Buddha I apply the merit of my confession, of my refuge in the Triple Gem, and my aspiration for Enlightenment.

“In this world of beings, when no Buddha is in the world, may I be their refuge, shelter, safety and island (*dīpa*, perhaps ‘lamp’). May I carry them across the ocean of *samsāra*. I do adopt all beings as mother, father, brothers, sons and sisters. For the bliss of beings I will cultivate charity, morals, patience, (*dāna, sīla, khanti*), striving, meditation, knowledge and skill to release. I am a coming Buddha. May my teacher so accept me.”

Thus he comes to treat his neighbour as himself (the injunction to the Christians). His aim is to help all beings until each one is delivered from *samsāra*. He does not take upon himself the sins of the whole world in a literal sense of suffering for them, but, free from evil Himself, he urges others to save themselves by His example and attain the *bodhi*.

It is on the great festivals of full-moon days that we can help the Bodhisattva and be helped by Him. I would stress the importance of observing full-moon days, twelve in number. At the Wesak Festival, at the moment of full-moon for India it is said that the Buddha shows Himself in the sky in His old form in *padma* or lotus posture to those who are able to be present at a certain spot near the Sacred Lake of Manasarovara, north of the Himalayas, and pours out His power through the Bodhisattva, who distributes it through the world by his disciples. On the Āsādhā Festival

of the July full-moon the Bodhisattva is said to recite the Buddha's First Sermon to assembled disciples, of which we have still an outline in *Samyutta-Nikāya*, and probably comments upon it. In Buddhist lands the united goodwill of the people on those days can be felt as a tangible influence, a higher standard of life prevails, and the sacred day is not made an excuse for extra eating and drinking. A particular planetary influence is also felt on those days, missed by the movable feast days of western religions. So then it is to the Himalayas that we may lift up our eyes. "I will lift up mine eyes to the Hills," says the poet, "whence cometh my help."

It remains to be asked : "Who will recognize Him when He comes ?" Let me quote from *Anāgata-vamsa* (Story of the Future) a late Pali work, professing to be the answer of Sākya-muni to Sāriputta, who asks : "What sort of hero is the one who shall follow Thee?" The Buddha then replies, giving a list of names of the three Buddhas who preceded Himself in this *kalpa* or world-period, namely Kakusandha, Konāgama and Kassapa, and continues, "after me comes Metteya in this blessed kalpa, the Chief of men. After Metteya are to come Ramā, Pasenadi, and (in the next period) Abhibhu, Dighasoni, Sankacca, Subha, Todeyya, Nālāgiri and Palaleyya—these ten future Buddhas in due course shall attain."

And who shall *not* behold Him when he comes for the last time? Those who create differences, people like Devadatta; heretics and slanderers, self-torturers and the like. Who shall behold Him? Those who give gifts, keep the precepts, observe the Sabbaths, do their duties, plant trees and gardens for the people, build bridges, clear the roads and dig wells; those who further the Buddha-dhamma, who honour parents and elders; in short, those who definitely seek the welfare of others, forgetting

self, shall hear the Dhamma of Metteya and attain their goal.

Let me then in this my eightieth year conclude with the aspiration of the old sage, Buddhaghosa, who thus ends his labours on his great work, *Visuddhi-Magga* :

“ In my last birth may I behold
Metteya, the sage-bull, world-chief,
That Lord who seeks the happiness
Of every creature. May I hear
That wise one preach the Dhamma true ;
Winning the topmost fruit may I make clear
The Teaching of the Conqueror.”

F. L. WOODWARD

Love speaks in strange ways
Not always understood by me.
But though Love speak of death of Work and Dream
And pain and bitter tears,
Yet will I endure and bend the knee to Love,
Knowing well that though Love's words are strange
And Love's ways incomprehensible to mortal mind,
Yet this be truth :
When Love's pain-burdened words
Have wrought their change in me and made me pure,
The Prince of Peace will be revealed
As He who honoured me.
Love speaks in strange ways,
Not always understood.

CONSTANCE MEYER

DON QUIXOTE

By C. JINARĀJADĀSA ¹

EVERY one knows the meaning of the word “quixotic,” which is a course of action that shows a certain want of mental balance and adjustment to reality, though it may have behind it a very good motive. This conception has arisen from reading the English translations of the Spanish work *Don Quixote*, whose author is Cervantes. Incidentally let me mention that the word in Spanish is pronounced *Quihóte*, with an accent on *ho*, Qui pronounced as Ki. It is pronounced in French *Don Quichotte*.

Readers usually get an idea of the hero of the romance as definitely crazy, doing all kinds of outrageous actions, like tilting at a windmill, imagining that the moving sails are some kind of enemy charging at him. He also imagines that peasant girls are princesses and titled ladies.

Don Quixote is always accompanied in his adventures by his squire, Sancho Panza. Sancho does not realize that his master is crazy, and believes in the offer made to him that his master presently will make him the governor of an island.

Don Quixote is described as thin and gaunt, a tall man, who has had his head turned by reading innumerable stories of the knights of antiquity who went out to seek adventures and met with various magicians. While to all Don Quixote appears as a ludicrous figure, nevertheless

¹ Written for the *New Lanka* magazine of Colombo.

there is something striking about this madman. There is a certain idealism in him, for he goes out seeking adventures as did the knights of old, claiming that he is a Knight Errant whose task is to rescue captive maidens, put down cruelty, and battle against injustice.

Now, it is a strange thing that in what is known as Latin America—a phrase used to designate all the countries of South and Central America, Mexico, Cuba and Porto Rico, whose colonizers were from Spain, as also Brazil, whose colonizers were from Portugal—in nearly every home there will be found a picture of Don Quixote, and sometimes a statuette. He is always depicted as tall and thin, standing and reading a book, waving one arm declaiming, and careless of his dress with one of his long stockings hanging down. Once in Mexico when I went through the weekly market and came to the part where pottery was being sold, I found a statuette of Don Quixote. It was evident, therefore, that this crazy man had a certain attractiveness about him.

Why should almost every home in Latin America have a picture of this crazy man? It is only when one lives in the homes of Latin Americans that one penetrates a little into the feeling behind the respect given to the crazy hero. That respect is so great that a special condensed edition of the great work of Cervantes has been prepared for the use of schools in Mexico, with very graphic illustrations of certain incidents in the story. The true reason for this high regard paid to Don Quixote, the crazy man, is due to the fact that in spite of his madness he represents a certain ideal of what Jesus Christ proclaimed in Palestine.

It is quite easy to note in Roman Catholic countries that outside the churches and cathedrals there are always beggars. That church is the most powerful in the world, and yet Roman Catholicism, as also all forms of Protestantism,

has not been able to teach their adherents the significance of Christ's commandment: "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." In spite of churches and hierarchies, and monasteries and nunneries, very little has been done to root out poverty, disease and degradation. I say "very little," for I know well how certain monastic orders of monks and nuns have with the greatest devotion tried to help the poor and the sick. But what they have done is almost like a drop in a bucket. What is noticeable is the attitude of callousness of the religious-minded men and women who go to church and pray to God, yet whose conscience is not pricked by the contrast of wealth and poverty in a so-called Christian civilization. Of course, the same contrast exists in Hindu and Buddhist civilizations. Evidently the religious conscience of mankind has many atrophied spots, so that no response can be obtained from them.

In the romance *Don Quixote*, this crazy man, who sets out on what he calls adventures, again and again proclaims that he belongs to the ancient band of chivalrous knights founded by King Arthur, and that he has taken the vow to aid those in need and to put down the oppression of the weak by the strong. He says: "My office is no other than to avenge those who suffer injustice, and to castigate the proud. If you can inform me that you have any work for me to do in this locality, you have only to tell me and I promise you by the order of the knighthood which I have received, to give you full satisfaction according to your wishes." Again: "Friend Sancho, recollect that I have been born by the will of heaven in this year of iron to transform it to the year of gold. It is for me that dangers, great actions and valorous deeds have been reserved. It is I who have resuscitated the Round Table, the twelve knights of France and the nine of fame. I have to abolish the memory of

tyrants." Elsewhere he says: "Well is it that many possessions and rest were invented for weak men of the royal court; but work, inquietude and arms were invented for those whom the world calls Knights Errant, of whom I am, though not worthy, the least." Again he says: "I seek adventures in order to offer my arms and my person for the most dangerous fate that may appear before you, in order to aid those who are weak and in need."

Each knight of old pledged himself to valorous deeds in the name of his lady of adoration; all the time his work of adventure is to put down evil, remembering that he is doing the work of God, but also as an offering to his lady.

It is because of this strange idealism of a madman, who tries to live the ancient teachings of Palestine, that the peoples of Latin America, while they smile at his crazy adventures, have their hearts touched by the idealism of deeds that should be done by the followers of a religion, but are not done.

One very striking element in the romance is the contrast between knight and squire. The knight is the idealist, though he is crazy. Sancho, the squire, is the materialist whose first thought is, "What am I going to get out of all this?" He is all the time thinking of the good things of life, especially his meals, and of making a nest for himself. Sancho represents, to Latin America, the man of the world whose first interest is himself, while in contrast Don Quixote is the idealist, though he does crazy actions.

A long poem by Roberto Nieto of the Republic of Colombia, with the title, *Oh, Sancho*, says as follows regarding Don Quixote and Sancho:

"Oh Sancho! You have not died! In the midst of the motley restless crowds of each day I have seen the reflection of your face in the noisy gabble. But how changed you are, and with what elegance! You have changed the pack-saddle for

gloves, and instead of riding on a sorry nag, you drive in a car. Casting on one side the garb you wore, you have now the trappings of a gentleman. Good Sancho, who can discover in your present outfit the base lackey of once upon a time?

"But your uncouth nature has not changed; today, as yesterday, it is matter incarnate. What to your eyes is our bitter savage war with grief and pain? Only a fair. You are still the same; still come from your lips the empty good-natured outbursts of laughter. With your bourgeois stride you strut proudly among the learned.

"Meanwhile Quixote overthrown in battle rolls in the dust with his broken lance, invokes the lovely Dulcinea, and dreams of a far-away island.

"When you come on the scene, the world bows before you; for in this bizarre and outlandish age only one light shines—that of your genius.

"Ye comrades of Don Quixote, ye brave paladins who tread the bitter road to the trumpet-tunes of warlike horns, defying the wrath of Destiny! your mission is ended. Do you wonder? Sheathe the sword that defended your ruined ramparts. And salute in Sancho, the lackey without blemish, the heroes of the future.

"What matters the ideal? Wounded and withered, as are yourselves, in the fearful reverses in the tenacious struggle, the ideal lies dead on the bloody field of battle."

Cervantes' great classic appeared in Spain in 1605. The first English translation by Shelton appeared in England in 1612. Evidently Butler, the author of *Hudibras*, had read Shelton, for we have Dr. Johnson writing as follows:

"The poem *Hudibras* is not wholly English; the original idea is to be found in the history of Don Quixote, a book to which a mind of the greatest powers may be indebted without disgrace."

Don Quixote knows when he sets out on his mission of succouring the distressed that he must first be knighted by one who is already a Knight. Cervantes describes the

ludicrous manner in which the crazy man achieves knight-hood. He has then, according to the rules of chivalry, to take a new name. He ceases to be Don Quixote 'de la Mancha (Mancha being a small estate of his family) and calls himself "the Knight of the Sorrowful Countenance". It is this knightly name of Don Quixote that is used by the Brazilian poet, Filinto de Almeida, in his Portuguese sonnet on the hero. The sonnet is exquisite and tender in sentiment; to translate it into bald prose is like offering dried rose-petals instead of a living rose. But at the moment that defect cannot be rectified; here is what de Almeida wrote :

"Meanwhile, whoever sees him forlorn and stunned, with his astonishing helmet and incredible armour, beaten and stoned in so many combats, will call him a Knight, but of the Sorrowful Countenance. What matters? The hero dreams on ever, grave and saddened. And if to dream so is near to insanity, he is strong and happy in the armour of his dream, and so dreaming he marches down the centuries.

"Leave him alone to go on his way, though we laugh at him, as he battles for justice and combats crimes. Leave him with his illusion and its great inglorious effort. For it is such gallant lunacy that makes him so sublime. Awaken him never; leave him drunk with his golden pertinacious ideal which no suffering shall lessen, so as to dream of glory, love, justice and loving-kindness. For only who knows to dream thus is worthy of the name—a *Man*."

The word "quixotic" conveys no meaning in Latin America.

C. JINARĀJADĀSA

THE INTEGRATED INDIVIDUAL

By K. R. R. SASTRY

ON January 26, 1950, near our Adyar Headquarters, thanks to a friend, I was in the company of Sri J. Krishnamurti from 5.30 p.m. to 7.30 p.m. It was the time-honoured Socratic method—yet what lack of artifice, what refreshing intellectual honesty, and what peace at the end. “The individual problem is the world problem” (J.K.).

Rohit Mehta's *Intuitive Philosophy*¹ is a fine tribute to the integrated philosophy of J. Krishnamurti. Discerning students may find Ramakrishna Paramahansa's *Nitya* and *Lila* expressing communion and communication. Yet in giving complementary roles to mysticism and occultism, Rohit Mehta has discerned the dignity of modern Theosophy.

In the old classic *Jivanmukti Viveka* of Sage Vidyananya there are pregnant chapters on the obliteration of *latent desire* and *dissolution of the mind*. Yet there is a refreshing charm in the diagnosis of the world's maladies by thinking men and women, and the remedies they suggest. Eminent scientists like Einstein, Jeans and Eddington have emphasized the *intuitive way*. Here is a profound extract from Einstein's speech in Berlin :

“The supreme task of the physicist is to arrive at those universal elementary laws from which the Cosmos can be built up by pure deduction. There is no logical path to these laws; only intuition resting on sympathetic understanding of experience can reach them.”

¹ Theosophical Publishing House, Adyar.

Different as may be the external lives of mystics of many countries and climes, there are remarkable common experiences, such as "the dark night of the soul" and the "flight of the alone to the Alone". All who are on the mystic path know the travail when they come down from communion, and feel a bursting urge for communication. The transition has to be gone through with care, caution and circumspection.

I found an uncommon simplicity in the evolved J. Krishnamurti—an impatience at words from books; and a marked dis-relish for creed, dogma and faith. If it be true that at the last stage one has to rest on the alone, allowing the light to enter the empty mind, every word of Krishnamurti is a word of an uncommon mystic of rare culture.

"Little things can be perfect" (C. J.) too; why then should the individual despair and belittle his dynamic contribution?

One can solve the fundamental problem, "Who am I?" only by getting beyond the intellect. How much modern psychology—as Rohit Mehta calls it, the youngest science—through its analysis of the conscious, sub-conscious and "unconscious" helps one in this discriminating track of "*Neti, Neti*" (not this, not this), and so is of profound value to the individual.

Here is a brilliant sentence in Rohit Mehta's work: "To be receptive without expectancy is true negativity; and this is possible only to the mind which is extensively aware." On this narrow path of "choiceless awareness," it is said, man discovers *something*.

There is the joy of communion; and it is to be *expressed*, otherwise experience is not shared by society. *An integrated individual shaping society*—that is the solution.

K. R. R. SASTRY

THE ANCIENT ELEMENTS IN A MODERN ROLE

BY FRITZ KUNZ ¹

(Concluded from p. 20)

III

OUR point of departure from the familiar notion of seven planes, to their complementary interpretation as part of a more comprehensive system of Elements, is in the fact that the physical world is divided into two parts by what may be called a *critical state*, where solids, liquids and gases, the dense part of the physical, adjoin radiant states of energy. This is, of course, not a place, but a condition. That is, solids, liquids and gases are states which have a feature in common, constant mass.¹ Solids in general have three forms of constancy: constant shape, constant volume and constant weight. The latter fact gives evidence of constant mass. Liquids do not display a constant form, but take shapes of containing vessels. They are, in general, fairly incompressible and therefore have constant volume under given conditions; and their mass, when contained, also remains constant. Gases contained in a vessel take its shape, and they expand and contract readily, and thus have neither constant shape nor constant volume; but the same amount of matter will continue to be present,

¹ That is, the amount of matter in them (indicated by their constant weight) remains the same from day to day, if they are hermetically sealed to prevent dissipation.

hence constant mass. It is to this common feature, constant mass, that we may confidently and precisely assign the ancient term, Earth, giving it exact modern meaning:

It has been established fairly recently that the radiant energy called sunlight is a stream of particles, photons. This is a very critical event indeed, and a whole new science has arisen about the topic. Instead of constant mass and radiant energy in the form of waves, we now also recognize matter in streams of light bursts (quanta), as well as matter in solid, liquid or gaseous form. This subject, radiant matter, is of signal importance to Theosophical philosophy. It was brought effectively into scientific currency, actually, by a physicist who was a member of the Society, Sir William Crookes, although the significant phenomenon was first studied by Geissler.¹

The difference between states of constant mass and those of radiation are recognized in Theosophical terminology by saying that the dense and the vital physical are really very different. The dense physical is dark, the vital aspect of the physical is self-luminous.

The significance of this difference has been somewhat neglected. When we say "the etheric is part of the physical," we mean that *its effects* are apparent to physical senses as light, radiant heat, etc., and we refer also to the part that the etheric or vital process is confined spatially within the living body and is the first to dissipate at death. By such thoughts we do not declare that the etheric has constant molar mass, but only that of all the superphysical, it is most closely connected with the dense physical.

If the points I am making are to have any proper effect, we must accept the sharp and vital distinction between

¹ Separate summary discussions of such topics as of fields, quanta and space-time, are available to serious students and later will be published.

the physical and the etheric. The latter is basically part of the luminous, animated, psychological world because it takes in and gives out radiation, whereas the dense physical takes in and discharges air, water and solids. The dense body belongs to the older system of science called mechanics. The vital counterpart belongs to the new system of physics, corpuscular radiation. The fashion in which dense physical matter in the strict sense—that is, dense physical matter outside protoplasmic forms—is alive on its own account is very different from the sense in which the psyche (etheric, emotional and lower mental) is alive. Constant mass is inimical to sentience. Constant radiation is consonant with it. No doubt it is correct to say that a body of water is alive in some sense, because the whole universe is alive. But we have also to understand how we mean the term “life” to be here understood. The difference between the dense physical and the etheric is profound, because the dense states are aspects of Earth, and the etheric an aspect of quite another Element. This will be better appreciated in the following (Part IV) when the Element of which the vital etheric is a proper part is identified.

IV

Besides the critical division of the physical system, just reviewed, Theosophical literature identifies another in the mental world. This also is familiar, now of course in subjective experience, not in objective physics. The difference is clear to consciousness, because (as we shall show by Gestalt experiments) thought is objective to cognition.

Lower, analytical, concrete mind has long been differentiated in the experience of cultivated men from higher, conceptual, abstract mind. The one is restless,

craving, curious; the other quiet, comprehensive, content¹. Thus the etheric (or vital) physical, the emotional and the lower mental worlds lie between two critical divisions, and they display an affinity, just as solids, liquids and gases have constant mass in common. That affinity is in their self-luminosity by reason of the incessant radiation of their material constituents. We have to realize that it is precisely this wasting-away phenomenon that is their dependable common characteristic. How can any feature of constancy be attributed to this?

Physics now answers this question. Radiation is today studied in terms of two constants, the velocity of light in vacuo, and Planck's constant. Hence the phenomena rest upon invariants. Since radiant, wayward, craving sentience has a common characteristic, we can give a name to vital, emotional and lower mental activity, taken together, calling them the psyche². It is to this fluent but consistent state of affairs that the ancients usually gave the name Water.

We have been discussing this Element up to now as it is in the psyche. But in general, sentient physical creatures embody and display this Element, albeit in physical forms life is a precariously established intruder. Terrestrial life arose physically in water, and it continues because of a peculiar alchemy between radiation from the sun and the dilute vascular systems of plants. We shall presently make some remarks about this matter, in reference to chlorophyll, haemoglobin, and the like. For the present we only

¹ The present world crisis obviously stems from imbalance between these aspects of mind. The higher mind of the world's population suffers from gross malnutrition, while the lower is stuffed and poisoned. The cure lies at our hands, if we care to use it.

² This term was anticipated in our literature long before Freud applied it. See *The Dream of Ravan*, page 214, (cited on page 105 of this issue). It is of course this element in man that is referred to by the phrase, "The mind is the great slayer of the Real," meaning lower mind when cut off from the higher (*The Voice of the Silence*, H. P. Blavatsky, 2nd Edition, 1892, p. 14),

emphasize that as there is an Element, Earth, called constant mass in modern physics, so also there is an Element, Water, constant radiation, which exists in its own right in Brahman, appears as the chief feature of the psyche, and re-appears in the physical world as an intruder, sentient life, arising in (terrestrial) water and sustained by (solar) radiation. Its relation to protoplasm needs lengthy discussion.

V

Is it reasonable to suppose that only the physical and mental planes are critically divided? As Theosophy is a deductive science, we must expect to find a patterned scheme, and that means more critical states, according to some order. It is implied in *The Voice of the Silence*, and long familiar in the Indian *darshanas*. We shall now follow out the system.

Since the critical division in the physical allocates three sub-states (solid, liquid and gas) to the dense physical, and four to the etheric or vital-radiant physical (actually part of the psyche); and since the division in the mental assigns the lower four to the psyche, with the emotional taken intact as part of the psyche, we may expect by the principle of economy and consistency that the higher mental and intuitional are part of a new state (the soul, which we shall call Air) and that another critical division occurs between the lower five-fold and the upper dual spiritual.¹ Continuing the foregoing pattern, the upper spiritual and the monadic are to be taken together, along with the lower divine plane. In this case of the divine plane, the division is between six sub-planes below, leaving aside only the real ultimate point-atoms, and recognizing

¹ This originally came to light in correspondence with C. W. Leadbeater about 1909. Later, about 1925, we had occasion to refer it back to a detail in an early diagram, dating from the eighteen-eighties, not published hitherto. The final critical division is self-evident.

them as a permanent part of the noumenal reality. Contained between this critical level and the critical level in the spiritual world, is the fourth and last Element, spirit or Fire. The foregoing may be summarized usefully in a diagram.

THE PHENOMENAL WORLD AND THE ANCIENT ELEMENTS

Number of Sub-planes	Seven Planes	Four Realms and Corresponding Elements
1		
6	Divine	
.....		I Creative
7	Monadical	Spirit or FIRE
.....		
2	Upper Spiritual	
5	Lower Spiritual *	
.....		II Conceptual
7	Intuitionai	Soul or AIR
.....		
8	Abstract Mind	
4	Analytical Mind	
.....		III Radiant
7	Emotional World	Psyche or WATER
.....		
4	Radiant etheric	
8†	Dense Physical	IV Physical Body: EARTH

We shall at this point temporarily suspend and round out our discussion by a reference to the relations of spirit, soul, psyche and body which occurs in what is reputed to be the earliest generally available work in English by one of our Society's Founders.¹

FRITZ KUNZ

* Lower spiritual or will to the good.

† Solids, liquids and gases, having constant mass.

¹ See the next article entitled "The Dream of Rāvan," pp. 108-107.

THE DREAM OF RĀVAN¹

[In the eighteen-fifties an emissary of the Eastern School of occultism visited European centres of learning. This agent became subsequently known as one of the two Founders of our Society, the author of many letters and writings. He visited Heidelberg, and was there known to G. H. Fechner², among others. (This is presumably G. T. Fechner, the colleague of Weber. Together they enunciated the Weber-Fechner law.) Oxford, the Sorbonne, and Dublin Universities apparently were also visited.

In *The Dublin University Magazine*, in 1853 and 1854, there appeared *The Dream of Ravan*. Rāvana is the opposite number to Rāma, in the epic poem Rāmāyana. He is a Titan, that is, a god in chains, a Promethean, bound to the Rock (Earth). In interpreting a dream of Rāvana, the Rishi Ananta expounds the nature of man. Reprinted in book form in 1895, under the editorship of the late G. R. S. Mead, much of *The Dream of Ravan* is written in the style so familiar to students of our early literature, a style which was quite consistent up to about 1882, and hence fairly readily identified by means of internal evidence: long flexible sentences, buoyant and loving humour, use of European classical and current terms, infinite tact and patience upon difficult points, but under all an irresistible power, purpose and certitude. ("His gently mellifluous style," says A. P. Sinnett in *The Occult World*, 7th American edition, 1885, p. 180, which see.) There are passages in which the sense of joyousness gives place to grave exposition of matters of moment, such as follows.—FRITZ KUNZ]

FOR know, oh Titan! the true nature of man, and the various conditions of being under which he exists, and of consciousness under which he perceives.

¹ Taken verbatim from *The Dream of Ravan*, the Theosophical Publishing Society, London, 1895, pp. 209-230.

² *The Mahatma Letters*, second edition, Rider, London, 1948, p. 44.

These are represented to us in the Vedanta system under three distinct aspects, which, however, contain really one and the same idea, more summarily expressed, or more fully developed.

In the first, most summary view, man is a *duality*; he comprises two modes of existence^I—one natural,^{I, II} one reversed.^{III, IV} The original, normal, and true mode of his being, and which is therefore characterized by the term SVA-RUPA, or OWN-FORM, is the SPIRIT-CONDITION^I (Atma-dasha): in this his substance or being is consolidated Being-Thought-Bliss in one [sach-chid-anandaghana]. His state eternal Turya, or ecstasy. The opposite or reversed mode of his being is the LIFE-CONDITION (Jiva-dasha), comprising a subtle inward body or soul,^{III} and a gross outward body of matter,^{IV} existing in the two states of dreaming and waking. Between these two conditions lies a gulf of Lethe, or total unconsciousness—a profound and dreamless sleep.^{II}

In the second view, which is given in the Tattva Bodha, and many other works, the idea is further expanded: man is there represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body;^{IV} subtle internal body or soul;^{III} a being neither body nor soul, but absolute self-forgetfulness, called the *cause-body*,^{II} because it is the original sin of ignorance of his true nature which precipitates him from the spirit^I into the life-condition. These three bodies, existing in the waking,^{IV} dreaming,^{III} sleeping^{II} states, are all known, witnessed, and watched, by the spirit^I which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking.

This prepares us for, and conducts us to, the complete and fully-developed view of man as a quaternity, in

^I The following roman superscript numbers indicate the appropriate references to our diagram on page 102.—F. K.

explaining which we must retread the same ground we have already gone over, but with more care and deliberation.

There are four spheres of existence, one enfolding the other—the inmost sphere of Turya,^I in which the individualized spirit lives the ecstatic life; the sphere of transition, or Lethe,^{II} in which the spirit, plunged in the ocean of Adnyana, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (viparita dnyana), under the influence of an illusive Pradnya, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realize: whereas the true knowledge which it had in the state of Turya, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of Pradnya, or out-knowing,—this struggle to reach and recover outside itself all that it once possessed within itself, and lost,—to regain for the lost intuition an objective perception through the senses and understanding,—in which the spirit became an intelligence,^I—it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of Abhasa, or phantasm. There it imagines itself into the Linga-deha (Psyche),^{III} or subtle, semi-material, ethereal soul, composed of a vibrating or knowing pentad, and a breathing or undulating pentad. The vibrating or knowing pentad consists of simple consciousness, radiating into four different forms of knowledge—the egoity or consciousness of self; the ever-changing, devising, wishing mind, imagination, or fancy; the thinking, reflecting, remembering faculty; and the apprehending and determining

^I The Greek *Θύμος*, the Sanskrit *Buddhi*.—F. K.

understanding or judgment. The breathing or undulating pentad contains the five vital auræ—namely, the breath of life, and the four nervous æthers that produce sensation, motion, and the other vital phenomena.

From this subtle personification and phantasmal sphere, in due time, it progresses into the fourth or outermost sphere, where matter and sense are triumphant; where the universe is believed a solid reality; ^{IV} where all things exist in the mode of Akara, or substantial form; and where that, which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing nervous soul, prepared for further clothing, now out-realizes itself from soul into a body, with five senses or organs of perception, and five organs of action, to suit it for knowing and acting in the external world, which it once held within, but now has wrought out of itself. The first or spiritual state was ecstasy; from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passed finally into the thoroughly waking state, and the outer world of sense. Each state has an embodiment of ideas or language of its own. The universal, eternal, ever-present intuitions that be eternally with the spirit in the first, are in the second utterly forgotten for a time, and then emerge reversed, limited and translated into divided successive intellections, or gropings, rather, of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks, but cannot all at once realize outside itself. In the third they become pictured by a creative fantasy into phantasms of persons, things and events, in a

world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber, and is a prophecy and forecast shadow of the solid world that is coming. In the fourth the outforming or objectivity is complete. They are embodied by the senses into hard, external realities in a world without us. That ancient seer [Kavi Purana] which the Gita and the Mahabharata mention as abiding in the breast of each, is first a prophet and poet; then he falls asleep, and awakes as a blindfold logician and historian, without materials for reasoning, or a world for events but groping towards them; next a painter, with an ear for inward phantasmal music too; at last a sculptor carving out hard, palpable solidities. Hence the events destined to occur in this outer world can never be either foreshown or represented with complete exactitude in the sphere of dreams, but must be translated into its pictorial and fantastical language.¹

But besides this dim, prophetic character, referring to isolated events in time, thy dream, like all other dreams, has a more universal and enduring significance, setting forth, as it does, in a series of vivid symbols, a crowd of spiritual truths and allegories that are eternally true to the human soul. The prophetic hieroglyphics it is not given me to read. That may lie within the compass of Maricha's powers, for he treads the difficult and dangerous paths of thaumaturgy, and ventures on the perilous gaze into the dread future. Mine be it simply to unfold before thine

¹ So much for the mere identification of the four Elements which condition man, and remove him from his source. Classical science mentions Aether, a fifth, and *The Secret Doctrine* refers to two more. If we are to arrive at a state of mind which makes possible an intelligible fusion of ancient and modern exact science, the whole range of primordial Elements needs to be identified. To this we shall turn as promptly as possible.—F. K.

eyes, oh king ! the symbolic and moral interpretations of the vision, which, if thou be wise, will have for thee a profounder, because a more eternal interest, than the mere foretelling of transitory events.

That desolate land in which thou didst wander, oh Titan ! with thy beautiful and mysterious companion, where silent cities strewed the desert, in which no life stirred, and no voice was heard in the streets, but all was death and desolation ; where everything lay still or petrified ; where gigantic ruins lay around, and the colossal forms of a bygone life stared out on thee from stone, with an impress of solemn and eternal beauty, uttering a moan to the first beams of the rising sun, offers a true type of this mournful world. For what, in truth, is this earth but one immense ruin, or heap of ruins—a land of death and desolation—a desert strewn with the fragments of an extinct past ?

If we contemplate external nature, we find in its stupendous mountain-chains, its gigantic volcanic peaks shooting up aloof into the sky—its abrupt masses of scarped rock and table-lands—its scattered, solitary, gigantic stones, far from their parent mountains—its tremendous clefts, and chasms, and valleys, the evidences and traces of immense convulsions in past ages. The whole earth appears a vast assemblage of sublime ruins. When we consult more closely the materials which form these ruins, we find with astonishment that they too are composed of other ruins ; we find everywhere the marks of an extinct world. A gigantic vegetation of consummate beauty in its form ; broken fragments, too, of a creation of living creatures, colossal in size, wonderful in structure, and awful in power, surround us everywhere. The dead faces of extinct organizations look out on us from stone on every side with their sad, eternal beauty ; and, as every fresh sun dawns upon the world of ruins, a mournful plaint is wailed forth

from all past creations to greet his rising, which recalls to them their own former being.

Even thus, oh sun ! in thy eternal youth,
Thou once didst rise on us !
While we as yet were young, and seemed, like thee,
To flourish in our strength.
And thus ten thousand years, ten thousand ages hence,
Shalt thou arise unchanged ;
When those, that now appear to bloom and live,
Like us, have passed away !
Then shall they sadly greet thy morning rising,
From their dark stony chambers,
As we do now, oh sun !
Oh sun for ever young !

If we turned, continued the Rishi, from external nature to what is called the living world, we look in vain for life. Death meets us at every turn. The terrible Yama is everywhere. The whole animal creation appears upon the scene, merely to pass away by some form of violent death. To the peaceful herds grazing on the hillside, Yama comes in the guise of the tiger ; to the innocent bleating sheep, as wolf or hyaena. The snake seizes the frog from his moist bed, and drags him into his hole, or his crevice among the stones, crushing his limbs in the traction. The hawk pierces with his cruel beak the poor sparrow ; the sparrow, in turn, transfixes or carries off the grub. Bird preys on bird ; fish on fish, as it is written in the Mahabharata :

“ The stronger fishes, after their kind, prey on the weaker fish.
This is ever our means of living, appointed to us eternally.”

But man himself is the most terrible incarnation of Yama. He plunges with a savage joy into the thicket of bamboo or sugar-cane, to attack and slay the boar. He pursues over the plain the timid and graceful antelope ; his arrows outstrip his fleetness ; and the exhausted creature, that erst bounded in beauty and freedom, falls

sobbing to the earth, and expires in torture. He gathers the dumb and patient sheep, and the helpless lambs, from the pastures where they bleated in joy, and consigns them to the slaughter-house. Behold yon porters passing even now the court gate with baskets on their heads full of the beautiful plumage of the Cingalese cocks gathered from the villages round Lanka, sitting happy together, all unconscious of their coming doom. They are bearing them to the camp to feed thy military followers. The festivity of man is the signal of death to the humbler creatures of the earth: he rejoices, or weds, and they die as the materials of his joy, victims immolated to his household gods. Even those creatures, upon whose flesh he has not yet learned to feed, he harasses to death by more protracted and painful means. The horse, that in his youth bore him in the day of battle or the pompous ceremonial, is, when age advances, and his fire abates, consigned to the merciless Vaisha, who trades in hired chariots, and you behold thousands of those wretched creatures, lean, lacerated, and panting, driven by male Durgas (furies) through the city, without respite from sunrise till midnight, till at last they drop and expire in harness, or are rudely taken out and cast aside into some corner to die unseen and unpitied. And the dog, the honest friend of man; and the cat, self-adorning, playful, capricious, coy, timid, watchful, secretive, house-loving, but ever affectionate when gently treated, the friend and—be not offended, good Mandodari, for thou knowest their strong attachments—in some respects the type of woman, and the playfellow of children, the household Numen, and hieroglyphic of domestic life,—what becomes of these? Who sees their end? Into what by-way solitudes, what holes and corners do they creep, led by a mournful instinct of nature to conceal their agonies and yield up their breath? Ah! how

many tragedies of animal agony daily take place not far from the dwelling of man, and he knows it not, or knowing, lays it not to heart, or laughs in scorn of sympathy for animal suffering! And yet all creatures, Manu teaches, have their life in that awful Spirit in whom man, too, lives, and in them as in man that Spirit liveth :

*" Sarvabhuteshu chatmanam, sarvabhutani chatmani
Saman pashyan."*

" In all creatures the SPIRIT, and all creatures in the SPIRIT,
Alike beholding."

And let us look at man himself. Is life to be found in his dwelling? Alas! from the cradle to the cemetery where his body is laid upon the pyre, is not his course one long cry of suffering, and sorrow, and terror—one long reminiscence and foretaste of death? The householder in the prime of manhood, and his blooming, comely matron, who stand on the mid ridge of life, look down on either side upon two valleys of mourning. In one are the cherished memories of beloved parents; she weeping for the beloved father, he for the poor tender mother. In the other the idolized forms of children snatched prematurely from their arms, and wept alike by both; by her in loud lamentation, by him in stifled sobs and hidden tears. The mother dies giving birth to her babe, or lives to weep ere long over its corpse. Disease haunts man from his birth. Go into the mighty city of Lanka. In every street there passes you a funeral procession, with its red powder, its lugubrious flowers, its mournful rolling ululatus, and in its rear the mourning women stand before the door in a circle, beating their breasts. In every house there is a cry and a grief—an old man expiring; a child struggling; a strong man agonized; a woman weeping; a little girl with frightened and tearful face. And, as if the terrible avenger Yama had not imposed on humanity a sufficient measure of

suffering and death, man goes forth himself in gold, and plumes, and gay caparisons, to crush the limbs, and dash out the brains, and pierce the heart and bowels of his fellow-man. And on the battle-field are left horrible sights, terrible cries, and fearful smells of death. And in the city the women weep, and break their bangles, and shave their heads, and put on grey unbleached or russet garments, and are thenceforth held to be of evil omen. Oh tragic man! whence is all this death in thy life? Alas! it is because an inward moral death reigns throughout all, that it must have this outward manifestation also. Men's souls are dead when they are born: this life is the autopsy, and the disease is made manifest to all. One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy. Many were the diseases, but death into this world the common result of all.

Yes, death is triumphant here—death, physical and moral. The dead bring forth the dead; the dead bear the dead to the funeral pyre; the dead walk about the streets and greet each other, and bargain, and buy and sell, and marry, and build—and know not all the time that they are but ghosts and phantasms! That land of silence and shadows; of desolation and ruins; of sorrow and death, in which thy soul walked in the vision, oh Titan! is the WORLD in which thy dead body now walks waking. Renounce and annihilate it, oh king! by asceticism and divine gnosis, and thus return to real life.

SOMATOTYPES

A MODERN CLASSIFICATION OF HUMAN PHYSIQUE AND TEMPERAMENT

By M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

(Concluded from p. 26)

NOW, it is clear that Sheldon's threefold classification of personalities is capable of considerable amplification and extension. It will not be possible to do more than suggest some of the directions in which this may take place. It must be left to the reader's interest in the subject to prompt him to further study. Such study cannot fail to reveal the significance of those ever-recurring correspondences that link together all existing forms as well as the types of life and consciousness which are expressed through them; it will also provide increasing evidence of the presence of the "Holy Trinity" as an objective principle operating in all regions of the Universe that the mind of man can explore. To begin with, as mentioned earlier, one may see a close correspondence between the three components (endomorphs, mesomorphs and ectomorphs) and the three primitive layers of the human embryo, known to biologists as endoderm (or hypoblast), mesoderm (or mesoblast) and ectoderm (or epiblast). The characteristics of these three layers in regard to the tissues and organs derived from them during the development of

the embryo would lead one to expect the emergence of Sheldon's types of physique in anyone in whom one or other of these embryonic layers played a predominant part.

Moreover, although investigations have not proceeded very far in this direction, it is already apparent that certain groups of disease conditions are associated with each *component* and are precisely those which might be expected to arise in relation to the corresponding embryonic layer. This is especially to be noted in regard to the glandular system which is developmentally a product of any one embryonic layer. Thus we find that endomorphs, mesomorphs and ectomorphs are liable to disease conditions, respectively, of the thyroid, adrenal and pituitary type.

Tracing these correspondences still further back into the properties of matter itself, we find that the three inherent qualities of inertia (Tamas), motion (Rajas) and rhythm (Sattva) possess a clear relationship to the three types of personality we are considering. The tendency of the endomorph is towards laziness, but when once his interest has been aroused, his enthusiasm is difficult to check. The mesomorph demands decisive action; he is restless and energetic. Unlike these two extraverts, the introverted ectomorph tends to caution and indecision; in fact to swing between two points of view which often present themselves to his mind in the form of a paradox. For instance, the first, faced with a critical situation, advises "wait and see"; the second declares "we must *do* something about it"; while the third, though realizing that "he who hesitates is lost," yet also remembers that you should "look before you leap".

At this point we may call to mind that eastern thought has always regarded the three properties of matter—Tamas, Rajas and Sattva—as caused by the impress of the three Aspects of the Godhead upon the very atoms and substance

of the Universe in the process of its creation by Him. Known as the three Gunas, these three attributes of the divine Triplicity may be traced, as reflections of His glory, in all the manifold and varied forms and states of matter; they also, of course, affect the life and consciousness expressed through this matter, in much the same way as the quality or timbre of sound is modified by the instrument from which it emanates.

Having traced the qualities of the Sheldon components back to the Trimurti, we may now reverse the process and trace them in the direction of man's onward journey. Here we see that Sheldon's system has brought us full circle to the ancient Hindu doctrine concerning the three paths: the viscerotonic is the man who is swayed by emotion and treads the Bhakti Mārga; the somatotonic is the man of action, and treads the Karma Mārga; while the cerebrotonic is the man who lives largely in the mind and treads the Gnyāna Mārga.

It will have been noticed that the temperamental traits ascribed to Sheldon's types are those one would find in the more primitive stages of individual growth; but as each man treads the path prescribed by his Dharma, these traits become transformed by discipline and increasing culture into their nobler counterparts. For man passes by gradual stages from self-seeking to self-naughting, using his own nature to transcend his own nature.

Thus, the viscerotonic's gregariousness and human kindness blossom into true charity and universal compassion towards all sentient beings. Through an increasing one-pointedness in devotion to the incarnate aspect of God he comes eventually to love the Absolute Godhead by an act of will (based on knowledge) rather than by one of emotion.

The somatotonic learns by practising detachment to forego the results of action, to kill out ambition but work as

those who have it, and so transforms his urge to power into self-sacrifice ; through forgetting self he discovers the Self.

The cerebrotonic, using discrimination to distinguish his mental functions from the consciousness of the Self, the Unreal from the Real, transcends his natural egocentredness and finds through the illumination of the intuition his identity with the divine Ground. He too can affirm, *Tat tvam asi* (I am That).

The student may find it of interest to trace the triplicity still further into the types of Religion to which the three types of personality are attracted ; it must suffice here to suggest three religious leaders who may be said to exemplify the perfected individual of each somatotype : viscerotonic—Confucius ; somatotonic—Mohammed ; cerebrotonic—Jesus. Of course, the nearer the individual approaches the stature of perfected Man the more the perfected qualities of all three types shine forth in him ; but one type may be said to characterize him more than another, or perhaps it would be truer to say that he may, for the greater service of humanity, show forth one particular type according to the need and the occasion. Many more interesting and suggestive details regarding this aspect of the subject will be found in Aldous Huxley's *The Perennial Philosophy*.

There is one final point which I must touch upon because it illustrates in so clear a fashion how modern psychology is re-stating, though in a scientific more than a philosophic way, the Ancient Wisdom. In other words, it affords still another example of "where Theosophy and Science meet".

It concerns the growing recognition of the need, at this time of world-crisis, for some means of bridging the widening gap between the "hither" world of the extravert and the "nether" world of the introvert. For the more these tend to grow apart in either ignorance or scorn the

one of the other, the more urgent becomes the danger for both the individual and the world. Of what value the extravert's ability to plan and organize if the inner vision of the divine pattern that will enable action to be guided aright be lacking; of what use the introvert's capacity to perceive the divine pattern if he is content to let it remain unexpressed in world affairs, or fails to implement it efficiently?

How rare, it has been truly said, is it to find a mind that can both discern the pattern in the heavens and also effectively plan and build the earthly edifice. Such a one we should probably speak of as a "practical mystic".

Yet, as Nicodemus, in his book *Renaissance*, has expressed it, "salvation and civilization depend upon a rebuilding of the bridge between these two worlds and modes of consciousness". This bridge, as A. Graham Iken points out,¹ "must be built by and in persons in effective community". To express the building of this bridge, she uses the term *Altroversion* which may be defined, she says, as being "in reciprocal relation with others, the mature activity of an integrated personality in whom introversion and extraversion are so effectively synthesized that psychic energy can be directed freely either inwards or outwards according to circumstances".

This bridge-building is an activity in which every one, of whatever type in physique or temperament, can and must take part if the pattern-seekers and the plan-makers are to be reconciled and their work integrated. Here is creative work for all to do, however limiting their conditions may seem to be. It will again be realized that I have but touched the fringe of a new conception in modern science, a new attitude or viewpoint which we shall

¹ *Religion and Psychology*, by A. Graham Iken, M.A., M.Sc., Ps. F.; Rylee Ltd., London, 1948.

recognize, I think, as a valuable re-statement of the Ancient Wisdom in the terminology of the West. Perhaps the attitude to life which it indicates might best be defined as the science of true relationship, for the essence of all experience is summed up in relationship. It would be difficult to find a more beautiful description of it than the words of Professor Macmurray: "All real life is meeting."

TABLE OF CORRESPONDENCES

Property of matter	Inertia	Motion	Rhythm
Guna	Tamaś	Rajas	Sattva
Embryonic layer	Hypoblast	Mesoblast	Epiblast
	Endoderm	Mesoderm	Ectoderm
Physical system	Portal	Muscular	Nervous
Glandular system	Thyroid	Adrenal	Pituitary
Kretschmer : type	Pyknic	Athletic	Leptosome
Sheldon : component	Endomorphy	Mesomorphy	Ectomorphy
temperament	Viscerotonic	Somatotonic	Cerebrotonic
Reaction : normal	Emotion	Action	Thought
ideal	Devotion	Sacrifice	Understanding
Achievement through	One-pointedness	Detachment	Discrimination
Typical diseases	Diabetes	Apoplexy	Psychoses
	Gall-stones	Bright's Disease	Poliomyelitis
	Myxoedema	Arterio-sclerosis	Duodenal ulcer
Path of growth	Bhakti mārga	Karma mārga	Gnyāna mārga
Example of religious leader	Confucius	Mohammed	Jesus

M. BEDDOW BAYLY

KARMA: TWO POINTS OF VIEW

By D. JEFFREY WILLIAMS

“THIS Law. . . predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself. . . . Since no act can be co-equal with Eternity, it cannot be said to act, for it is Action itself.”

“Karma is one with the Unknowable, of which it is an aspect.”

“Karma is absolute and eternal law in the world of manifestation.”

“The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit.”

“Nemesis (karma) is without attributes . . . is absolute and immutable as a principle.”

“Karma creates nothing, nor does it design.”

So runs the rune of Law in *The Secret Doctrine*. There is no mistaking the vigorous and incisive language of the *S.D.* The word “absolute” rings and echoes in the mind after reading the above sentences. There is no mistaking the emphatic, uncompromising and impersonal sense of an abstract and eternal Order “with whom is no variableness, neither shadow of turning”.

“It is we ourselves—nations and individuals—who propel it (karma) to action. . . It is we who reward or punish ourselves, according as we work with, through and along

with Nature, abiding by the laws on which that Harmony (Karma) depends, or—breaking them.” It is said that no occultist or philosopher will speak of “the goodness or cruelty of Providence, but identifying it with Karma-Nemesis will nevertheless teach that it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. . .”

That which is utterly immutable and impersonal yet guards the good and watches over them in this as in future lives; it also punishes the evil-doer after many days and many lives—is that a characteristically eastern way of describing the idea of Karma?

In the West there is another view, or so it appears to the writer. It is cogently stated by A. C. Bradley in his *Shakespearean Tragedy*. Dealing with the substance of Shakespearean tragedy in one of the opening lectures of his great work, Bradley comes to the conclusion that, so far as the world of the tragedies is concerned, “if it is chiefly evil that violently disturbs the order of the world, this order ‘cannot be friendly to evil or indifferent between evil and good, any more than a body which is convulsed by poison is friendly to it or indifferent between poison and food’”. Again, Bradley suggests that “the ultimate power which shows itself disturbed by this evil and reacts against it must have a nature alien to it. Indeed its reaction is so vehement and ‘relentless’ that it would seem to be bent on nothing short of good in perfection, and to be ruthless in its demand for it”. “The whole or order against which the individual part shows itself powerless seems to be animated by a passion for perfection: we cannot otherwise explain its behaviour towards evil.”

These conclusions of Bradley’s are based upon a deep and careful study of the tragedies of *Hamlet*, *Othello*, *King Lear* and *Macbeth*. Among other things that must be

pondered, Bradley suggests the following argument arising from his study :

“ Whatever may be said of accidents, circumstances and the like, human action is, after all, presented to us as the central fact in tragedy, and also as the main cause of the catastrophe. That necessity which so much impresses us is, after all, chiefly the necessary connection of actions and consequences. For these actions we, without even raising a question on the subject, hold the agents responsible ; and the tragedy would disappear for us if we did not. The critical action is, in greater or less degree, wrong or bad. The catastrophe is, in the main, the return of this action on the head of the agent. It is an example of justice ; and that order which, present alike within the agents and outside them, infallibly brings it about, is therefore just. The rigour of its justice is terrible, no doubt, for a tragedy is a terrible story ; but, in spite of fear and pity, we acquiesce, because our sense of justice is satisfied.”

In another passage Bradley restates the idea that the ultimate power in the tragic world is a moral order.

“ Let us put aside the ideas of justice and merit, and speak simply of good and evil. Let us understand by these words, primarily, moral good and evil, but also everything else in human beings which we take to be excellent or the reverse. Let us understand the statement that the ultimate power or order is ‘ moral ’ to mean that it does not show itself indifferent to good and evil, or équally favourable or unfavourable to both, but shows itself akin to good and alien from evil. And, understanding the statement thus, let us ask what grounds it has in the tragic fact as presented by Shakespeare.

“Here, as in dealing with the grounds on which the idea of fate rests, I choose only two or three out of many. And the most important is this. In Shakespearean tragedy the main source of the convulsion which produces suffering and death is never good; good contributes to this convulsion only from its tragic implication with its opposite in one and the same character. The main source, on the contrary, is in every case evil; and what is more (though this seems to have been little noticed), it is in almost every case evil in the fullest sense, not mere imperfection but plain moral evil. The love of Romeo and Juliet conducts them to death only because of the senseless hatred of their houses. Guilty ambition, seconded by diabolic malice and issuing in murder, opens the action in *Macbeth*. Iago is the main source of the convulsion in *Othello*; Goneril, Regan and Edmund in *King Lear*. Even when this plain moral evil is not obviously the prime source within the play, it lies behind it: the situation which Hamlet has to deal has been formed by adultery and murder. *Julius Caesar* is the only tragedy in which one is even tempted to find an exception to this rule. And the inference is obvious. If it is chiefly evil that violently disturbs the order of the world, this order cannot be friendly to evil or indifferent between evil and good. . .”

Bradley reminds us that the persons in whom this evil inhabits are not really outside the order, but that they are within it and a part of it. “It itself produces them,—produces Iago as well as Desdemona, Iago’s cruelty as well as Iago’s courage. . . But . . . the spectacle we witness scarcely warrants the assertion that the order is responsible for the good in Desdemona, but Iago for the evil in Iago. If we make this assertion we make it on grounds other than

the facts as presented in Shakespeare's tragedies." After all, as Bradley also points out, Shakespeare was not attempting to justify the ways of God to men, or to show the universe as a Divine Comedy. "He was writing tragedy, and tragedy would not be tragedy if it were not a painful mystery."

The world of Shakespearean tragedy is necessarily a very small one as compared with the world of occult philosophy as revealed in *The Secret Doctrine*. It is a world that is confined to a one-life view of man and his thoughts, feelings and actions. It has more to do with action on the physical plane than with action in worlds other than the purely physical. "I am the gambling of the cheat, and the splendour of splendid things, I," has, of course, no place and no meaning in the tragedies, as such. Yet, the actions of men and women are portrayed in the tragedies against a background of a moral order such as Bradley compels us to realize and appreciate. The moral order in *The Secret Doctrine* and the tragedies have something in common, and one thing in particular, that it is an order that only "guards the good," as *The Secret Doctrine* suggests, and brings evil upon the evil-doer in a short or long run, but also an order that has as its end, as its purpose, so to speak, eventual human perfection. The one conception of ultimate order or Karma supplements the other.

D. JEFFREY WILLIAMS

“MAN, KNOW THYSELF”

THE Delphic Oracle should not be credited with originating this admonition, as it has been the advice of every great philosopher and teacher of whom we have any record.

The word “God” should not be used for the Absolute, Unity, Reality, Life. It is more properly used for the Creators of Solar Systems and Universes, great Deities who obviously must possess all the powers and other qualities usually attributed to God as that word is popularly used and understood. Still more is this true of the many Gods of innumerable religions, creations of the mind of man endeavouring to imagine the Unimaginable, to name the Unnameable, to limit the Illimitable. There are many Gods, but only one Reality, one Truth, one Power that creates, maintains and destroys all worlds in which LIFE knows Itself.

May it not be that this whole Universe, the ever-moving Life manifesting through ever-changing forms, is the *process* of Life knowing Itself? How else could any conscious being know itself except in an illusory world of time and space where the Universal and Simultaneous can become separate and successive?

The process of knowing implies a Knower and that which is known, these two being the primary pair of opposites from which the world of all other opposites is derived. And thus the illusory world of time and space comes into manifestation, the ever-existing *means* of Life knowing Itself through every possible material form, however small or large, however dense or subtle.

Since Life has in the human body the most intricate and accurate and marvellous form or instrument of which we have any knowledge, we may surely assume that our very purpose in living is to know ourselves, first separately as individuals and finally as Life Itself, when we presumably lose the personal self to find the Self Universal.

GEORGE H. HALL

THE GREAT WORK

By NELLIE K. TOREN

AS Theosophists we hear many references to the Great Work ; some take it to mean one thing, some another. Many take it as connected with the work of initiation into the building of the Temple “not built by hands”; others think of the Great Work as that of the Theosophical Society. To a Christian it would be the Great Work of bringing Christianity to flower and fruit.

There is however one fundamental Great Work in which we are all engaged, from which we cannot escape, and in which we all have our just share. It is in the building of a universe, for because the universe is, we are. Specifically our work lies within the solar system on our particular Earth, just as our own work as human beings has special relations with our family, friends, environment ; yet is also of importance and has repercussions far beyond our own immediate circle.

Let us occasionally remember this, and remembering let us in imagination go to the Day of Creation when the sons of God “shouted for joy” because a new Work was to begin, and they knew they had their splendid, joyous, creative part to play in it. Indeed the more frequently we can do this and laugh with God, the more deeply, the more tenderly, shall we understand our fellow-man, who is indeed ourself.

There is so much confusion in the world today, such a multiplicity of organizations for the study of the occult

and the spiritual, that we cannot see the forest for the trees, in fact we often cannot see the beauty of one tree. Because we are so busy studying the roots and the soil in which it grows, and arguing about the best way of studying such matters, that we never step back, sit down on the ground, and just enjoy the beauty of the tree. Why? Because we are convinced that we cannot properly do so until we know all about its roots!

Now there is a way of approaching the problems of our life and our work which is distressing to the scientific mind, and which indeed has pitfalls, but which could be taken by many who are not afraid of making mistakes; it is the way of beginning at the top instead of at the bottom. Let us apply this idea to ourselves as members of a Lodge and begin our work by stretching our imagination. This might be done if each member would read for himself and by himself the Introduction and the Proem to *The Secret Doctrine*. (I think it would be of real use if these could be published separately and cheaply so that each member would have a copy.) *Man: Whence, How and Whither* is also excellent for this stretching of the imagination; if the diagrams at the beginning are carefully studied some idea of the vastness of the time cycles is bound to seep into the brain.

An advantage too in beginning at the top is that it becomes easy to grasp the idea that there is a fairly simple pattern which is used for all bodies or buildings within the universe; as H.P.B. puts it, "the same process brings to birth a solar system, a world, or a child of sin and sorrow".

In *The Mahatma Letters* it is said that the work of the Theosophical Society is "to build a great new continent of thought". Think for the moment of the continent of thought which our present humanity has built; to give a quick picture may we not say that the

whole of the present structure has been built on the profit motive? Whether it be in business, religion, politics, science or crafts, the basic idea is that the individual or the nation or the church shall find it profitable, either materially, artistically or spiritually. All through recorded history we can trace the profit motive. Not that it was wrong in itself, on the contrary it made us sit up and get things done. Sometimes we talk about the possibility of reversing the polarity of the body so that we may rise in the air. What is more important is to reverse the polarity of the mind so that we may rise in our thinking to the plane of Buddhi-manas instead of standing too firmly on the plane of kāma-manas; for the foundation of our new continent of thought must be built on Buddhi-manas.

In spite of all the set-backs since the Society was founded, we can see that the new continent of thought is rising in the sea of life and that the old one shows signs of breaking up. Innumerable organizations and individuals are working at bringing about this change in the thought-pattern; not without many disputes, even violent quarrels and much plain misunderstanding of motive, but these of themselves create storms and stress in the world of thought, which is all to the good, for a continent is upheaved by violent earthquakes as well as by a gradual rising from below. And so we find everywhere growing the idea of the solidarity of the human race, of the One Life, of One World, in spite of all appearance to the contrary. But how to hasten the idea into practice, how to build forms so strong yet so fine, so practical yet so tender with understanding, that the needed Buddhic force can flow through them and bring a new order for our new continent? What exactly should we Theosophists be doing to bring more understanding of the problem to a distracted world?

We have in the Theosophical Society a body of knowledge which many of us consider too difficult and too impractical to waste time on when we might be doing something much more useful. I refer to the detailed accounts of the building of the cosmos and of man in *The Secret Doctrine* and in some of our later books.

Let us take the idea of the Plan of evolution which was "in the beginning"; now this idea actually repels the younger generation, they do not want to feel that someone else has planned their lives, that they are merely playing an infinitesimal part in a plan about which they were not consulted. But a serious study of the subject shows that we look at the Plan from the wrong angle; the Plan is not something outside ourselves, it is the very heart of our being, it is within us, not arbitrarily but because at the beginning of Time the immortal "I" said "I will help with this part of the Work".

Thinking along these lines we can approach the deeper study of Theosophy from above and not from below; instead of feeling that we are too ill-equipped in mental capacity to understand things which are beyond us, we can ponder the problem as gods, find that there are simple ways of increasing our understanding and losing our sense of separateness, find that knowledge is not individual but universal. There is a Work to be done and we have the tools with which to work, but we must learn how to use and to sharpen those tools for ourselves.

To sum up my point, there are innumerable organizations and individuals working along purely altruistic lines for the brotherhood of man; some also work at spreading knowledge of the inner planes of being, of the reality of the life beyond the grave, of the law of reincarnation. But what we have more particularly in our Society is the knowledge of the ground on which Brotherhood stands, the "ground"

of the Spirit, (a very significant term in Christian mysticism) upon which the mystic may stand, upright, fearless, sure of himself. This knowledge of the Spirit each must find for himself alone; it does not depend on great mental ability, on a university education, on wealth or position; it is free to all of pure heart. To have a pure heart means to be utterly and completely one's self, standing on the ground of the Spirit within and filled with the still joy of being, knowing that in the world of things-as-they-appear we must find the best forms to express ourselves.

Our Theosophical studies give us the material on which to base our understanding of the world in which we live as human beings. We soon realize that just as Spirit is the eternal ground so is matter the eternal builder, and neither can do a thing without the other, for matter is on all planes and the greatest ideal is as dependent on matter for expression as is our body on its daily bread. Then we find that it is possible to learn how a universe comes into being; however halting our understanding of detail, we can at least get the outline.

Take *The Secret Doctrine*, *The Lotus Fire* or *The Science of Peace*, books which many consider too deep for them; there are deeps of course but also many pleasant shallows in which one can at least paddle around. Also let us not forget that no book worth its salt is without mistakes, for the writers are trying to put into words that which it is impossible to say, and which the reader will understand according to his light. *The Secret Doctrine* too often becomes a solid book which is difficult to understand, instead of a treasure-trove of delightful ideas which make the living of life a tremendously exciting and worth-while process.

Consider for a moment the aeons of time depicted; the story of the building of our solar system, of our earth

planet; the storms and stress in the Angelic kingdom; the coming into being of Man as we know him as told in the story of the building of our bodies and our senses, which we use so carelessly and with such little power. Feel all that has been accomplished, all that remains yet to be done, knowing that you and I are part and parcel of the Great Work. Let us stand back within ourselves, let the glory and the wonder, the power and the peace of the Eternal Workman flow into our daily lives, and so doing see the relationship between the most high and the most humble. For who would be a good workman in the Theosophical Society of today must be a great lover of humanity with no sense whatever of superiority. Consider also the really thrilling story of the Rounds and Races; now sometimes thought of as dull and outmoded, because we have looked at the subject from the outside instead of realizing that it is the story of you and me and all our relatives—a family matter with its gossips and stories, its black sheep and its snowy white ones and the rest of the family in between. Also let us ponder the question of seven kinds of man, each on his own lot, and not be so sure that five is superior to four, each has a quality which the other has not, four can make a square, five cannot but it can make a star. Modern anthropology holds that the colour of a man's skin has nothing to do with the power of his response to environment.

Maybe we have made too much of steps and stairs and the gospel of gradualness because we have tried to grasp the detail first, thinking that when we have understood this little bit then we will go on to the next. But detail is infinite and the idea ever eludes us unless we ever so often step way back from our own work and survey the whole Work through the eyes of the Architect. Granted it takes imagination and courage to do this and we must allow for

the fact that the full meaning of that which we see may elude us; but at least we can grasp that, though the detail of the Work which our neighbour Theosophist is doing seems to conflict with ours, in reality there is no conflict because his detail belongs to another part of the Plan.

Now I am not suggesting that we spend hours of time "studying" *The Secret Doctrine* or in any way set it up as a "Bible"; only that we sometimes rummage awhile in it stopping at any point which seems understandable and interesting, and thus "get acquainted" with it, stretching our imagination with it, till it becomes quite natural to think of oneself as thousands even millions of years old. Paradoxical though it seems, this actually makes one feel splendidly young!

Underneath the myriad-voiced complexities lie the great simplicities. We may spend endless time examining the complexities, reasoning about them, and never come to the full realization that love and hate, construction and destruction, are the tools with which we work, and the problem for the workman is to learn how to use his tools with delicacy and precision, knowing that each has innumerable combinations and permutations possible with its opposite.

Now many may repeat that we cannot all be occultists or even deep students; that the purpose of the Theosophical Society is Brotherhood. Of course, few of us are occultists, a few are deep students; most of us just potter around with a bit of this and a little of that, going nowhere in particular. But let us take the simple analogy of the electrician: a very few men know enough of the technique of bringing heat, light and power to a city to be able to supervise the building of power-stations; a much larger number know how to run them once the mechanism is established. The majority of people however know little or nothing of

the inner workings which produce the light, power or heat which we can get by the turn of a switch. All we have to know is where the switch is, then by the pressure of a finger we have light to see, heat for our comfort, and power to help us do our work.

Thus *The Secret Doctrine* and *The Lotus Fire* may be considered not as books which only "real students" can fully understand, but as books having a certain magical quality of persuading the reader to use his imagination, to step out of his small world of today into the vast world of yesterday and tomorrow, to "turn the switch" which will enable him to feel one with the immortal Being, and to know that the One needs innumerable beings with which to express even a modicum of the power within. Thus we can be happy with our work of the moment, knowing that there are innumerable other beings, with other talents and other work to do ; we may so identify ourself with our fellow-workers that we can rejoice in their talent as our talent, their work as our work, whilst keeping cheerfully on with our own work, without envy or desire—come success, come failure, it is all part of the Great Work.

One last word, why not look upon our world of thought-feeling-action as a workshop and not as a school? For if we say we have come here to learn a lesson in this School of Life we are very apt to feel passive like the pupil at school in the old days who was expected to drink in teaching from his teacher. But if we think of ourselves as workmen having definite parts to play in a Great Work, even though we may have much to learn, we shall feel that we are standing on our own feet, as active workmen, as creative workmen, willing and glad to put up with the weariness, the set-backs, the many difficulties, we shall know that the joy in the work is greater than all its pain.

NELLIE K. TOREN

REVIEWS

Scientific Religion, by G. N. Gokhale, B.Sc., L.C.E., M.I.E., pp. 459, price Rs. 7-8-0.

To combine religion with science is a step in synthesis which humanity needs and which some men are trying to take. To this synthesis Mr. Gokhale makes a valuable contribution. First comes a study in *Comparative Religion*, with clear accounts of each of the main religions of the world; then a delightful, yet profound, section on *Man, know thyself*, especially useful for teachers; finally an ethical discussion in which *practical scientific religion* is applied to daily life.

This volume is a revised and enlarged edition of a book written over a period of twenty years. In fact it is three books in one. Its great attraction is its spontaneity and originality, not the least of which are the large number of illustrations drawn by the Author. It should be useful for lecturers, as it presents Theosophic teachings in a new way.

Mr. Gokhale seeks the golden thread in each Religion and has

written a short statement which he calls the Greatest Common Measure of Religions.

In the section dealing with man from the point of view of science, we learn that the entire *material* of which our body is made is worth only two rupees! We visit the "oxygen market" (the lungs), and the "garden-party in the park" (the stomach). We travel by the "underground for citizens only" (the blood-stream), and learn that "immigrants should beware".

After dealing with man's physical nature Mr. Gokhale considers, in an equally interesting manner, his emotions and mind.

In Part III he considers the problems of life, the various types of men and the paths to the spiritual life. His motto sums up what he would teach us to do, "Stand erect, look straight, and act".

The book is published by the Author, and "humbly dedicated to Annie Besant of whose wisdom this book is but a faint reflection".

E. W. P.

India, by C. H. Philips, M. A., Ph. D., Professor of Oriental History in the University of London, Hutchinson's University Library, 1948, price 7s. 6d.

Rarely does one come across a history book so readably written. In about 170 pages, Mr. Philips has narrated the story of India and delineated its inner thread—without overloading it with details but not omitting essential facts—spinning it more with the influences and forces that governed the march and achievement of India's progress. The book sets out "the present position of India against its historical background".

This background begins with the coming of the Aryans into Hindustan about 3,000 B.C. (Occult history puts this at 18,875 B.C.) and the growth of Hinduism and Hindu culture fostering forces to bring about a united India. The book then relates the advent of Islam into India (about 10th century A.D.) and the development of Muslim policies, which so affected Hinduism as to "make it more stubbornly aware of itself, and no splendour of political unity or central administrative efficiency could disguise the fact that fundamentally *India had been broken in two*" (*italics mine*), a case of coming events casting their shadows.

Into such an atmosphere entered the "dynamic European forces" in

the 15th century A.D., leading to the conquest of India by the East India Company. Indian history of the period 1850-1950, noted for swift and intense movement of events, saw the establishment of British power and also its relinquishment. The British rule gave India a "political and economic unity, a regular administration, and the extension of knowledge," which in turn enflamed a national consciousness and resulted in the rise of Indian Nationalism. The first half of the 20th century marks the rapid growth of the Indian National Congress and the Muslim League; the remarkable and iconoclastic policies followed by each, the one reacting upon the other; and the grim struggle for freedom, culminating in the inevitable partition of India into two nations: India and Pakistan. It is to be remarked here that the book does not mention the forces contributed by the work of Dr. Annie Besant towards India's freedom.

The last chapter of the book, "India's Deeper Problems," is a lucid analysis of the results of the hidden forces of India's freedom-struggle and enumerates the several problems India has to tackle, such as defence, education, health, agriculture, industry, communalism. A significant statement in the book is: "Modern Indian communalism

emerges as a middle-class problem and its chief causes arise through political and economic as much as through religious rivalry. . . . New all-India industrial classes evolve to balance the long-established upper middle classes and the more narrowly based capitalist groups. The pattern of India's future society begins to emerge, and with it a grammar of politics in which Hindu-Muslim and other sect rivalries will be caught up in the growing self-consciousness, in the conflicts and in the creative syntheses of country-wide classes."

In the wake of the newly-won freedom and in the midst of challenging deeper problems, India has the opportunity to re-create her civilization "so as to bring in the East to redress the Western balance of the world". In this task, the author concludes, a proper attitude of mind on the part of Europeans and Americans is needed; they should give to Indians their "friendship and understanding".

M. S.

Interview with India, by Margaret Bourke-White, Phoenix Hse. Ltd., London, pp. 192, price 16s.

The author came to India in 1946, 1947 and 1948 on behalf of the American magazine *Life*, with her camera, and this book with her splendid photographs describes a tour of India, including visits to princely rulers, areas of drought-

stricken land, and poignant pictures of the mass migration in 1947 of Moslems and Hindus at the time of the partition of the country. In her three trips to India and Pakistan, Margaret Bourke-White travelled often under severe hardships to get stories and pictures. Excellent portraits of Gandhi, Nehru, Patel, Amrit Kaur and Sarojini Naidu are included, and pictures of the funeral of Mahatma Gandhi are given. Miss Bourke-White was "only a few streets away when the assassin's bullet was fired" and immediately went to the room where Gandhi was lying in his last sleep.

There are chapters on caste customs, on the Princes and their people, on the struggle in Kashmir, and particularly on the peasants and their difficulties in these years of drought, all finely illustrated and vividly described by a highly trained observer, who had much previous experience as magazine correspondent in Europe, China and Africa.

Miss Bourke-White writes with deep sympathy and admiration of the quickening life of new-born independent India. With true American lack of formality she interviewed the lowly peasant and highest ruler, taking food with all classes and meeting people in their homes and work places, and she left the country with a conviction

that India is to take an important place among the nations.

M. G.

Who Am I? by Bhagavan Sri Ramana Maharshi, published by Sri Ramanasramam, Tiruvannamalai, S. India, price 3 as., or 8d., or 12 cents.

This little booklet purporting to convey the teachings of Sri Ramana Maharshi who died recently, expounds the eternal quest for the Reality which saints and seers of all ages have been attempting from time out of mind. It is a philosophy of mystic self-realization. Scriptural knowledge is brushed aside as only theoretical and in its place "Ātmavicara" and "Dhyāna" are recommended.

The externalization of Consciousness, he says, through the senses and the mind stands in the way of one's self-realization. The mind turned inwards, its restlessness stilled and becoming absorbed in the heart (Hridaya), produces a state of Samādhi in which the self shines supreme. Then one realizes it is the Self that is the "I" and it is Bliss.

There is a common ground on which these mystics meet. Condemning dependence on books and even gurus, Mr. J. Krishnamurti propounds the philosophy of pure being. He asks us to transcend mind and examine what is, without condemnation or identification, and

says that then alone can we contact Life in its richness and creative freshness. The Maharshi (though he suggests gurus are necessary), also advocates inherence in pure Being which gives one the vision of Wisdom. Mind is here identified with the subtle body, the ego, the jīva or soul. The heart he sees as pure Being, and says Breath, vital forces, and mind with its primal thought of "I" come from the same source, and though breath-control, sāttvic food and meditation may help, it is only by the absorption of the mind in the heart that the vision of Wisdom is born.

Though there is a certain amount of confusion regarding the constitution of man, the self and its sheaths, which is perhaps unavoidable in the case of persons pursuing the mystic path, this concise presentation of the Maharshi's teachings is well worth reading and pondering over, by the seekers after Truth.

N. R. S.

The Divine Message, The Pathway to God, Steps towards Immortality (pub. by Fowler); also *To My Sisters* (pub. in India); 1948, by D. S. Paowalla of Hong Kong. These booklets are written with deep sincerity and from personal experiences of pain and discovery, and so ~~are not~~ eds

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1951

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The School of the Wisdom

The School has closed its second year. Opening on October 1, 1950, with a recess of one month which included the 75th Anniversary Convention, it reconvened on January 15, 1951, and continued to April 6. The scene of the School sessions was the Olcott Bungalow overlooking the Bay of Bengal, the main room of the upper floor being the class-room, the lower, the place for public sessions, other rooms being in use as library, office and common room. From the class-room and its wide open porch there is the view of sandy shore and fishing boats and beyond, —the 900 miles of eastward sea expanse to the Andaman Islands and some 400 miles still further to the western coast of Burma. There is an incentive to expanding comprehension and widening concept in such a setting.

But this is not all that makes the School unique, for it has Adyar and Adyar's significance and purpose as its background. The School exists to serve the Theosophical Society and this it does as it adds to the knowledge and understanding of its students, that they in turn may more adequately express the wisdom both in their lives and in their working capacity as Lodge members and officers in their respective countries.

Still another element of utmost importance in the School is its uniquely international character. Always there are students from many countries, but in this year of the great Convention there were short-term representatives from a dozen or more countries participating in the School discussions, while half a dozen attended through the major portion of the sessions. The influx of temporary visitors is obviously not conducive to an

integrative unity in the student body, that intimate sense of search and discovery through the meeting of minds and hearts which accrues from group effort, but the School proved its quality as an institution and instrument of the Society.

The pre-Convention sessions were devoted strictly to deepening the knowledge of Theosophy: Cosmogogenesis and the Field of Manifestation, Anthropogenesis—Man the Individual, leading into studies of creation, the planes of nature, involution and evolution, man and his life in the three worlds, the cycles, yoga, and the occult path. The President gave a weekly lecture on Plato's philosophy. All of these sessions were under the direction of Mr. Richard Groves as Director of Studies and Mr. N. Sri Ram as Chairman of Discussions.

The subjects prescribed for study after the School reopened in January were—Education, Health and Healing, Art, the Religions, Psychology, Government and Social Organization, Economics, and Philosophy. This at first sight seems to be an extremely ambitious programme and it is admittedly a formidable one. But student *work* is an essential in the School and the purpose of the syllabus is not to give a complete detailed course in any subject but to gain understanding of its principles, as a sound

background knowledge to which each subject makes its contribution and over the whole of which Theosophy sheds its light. Students sought and found light on subjects unfamiliar, in which they were previously neither informed nor experienced. Talent and experience were often found within the student body to prepare opening papers that led into the searching discussion periods. Great interest was found in examining the different approaches of East and West, the correlation of ideas and the discovery that opposing views are often validly contributory to a common understanding, to agreement in difference of emphasis despite unchanging preference for a particular point of view.

The President being in Australia, Mr. Sri Ram on a lecture tour in the United States and Mr. Groves having returned to England, Mr. and Mrs. Cook supervised and led the work of the School in the post-Convention period and gave the closing addresses. The School entertained Mr. and Mrs. Cook at the Bhojanasala on the evening before closing and were their guests at Blavatsky Bungalow for tea and music on the afternoon of the closing day.

Over 40 students attended the School for varying periods and certificates of attendance were given to 19 who were registered

throughout the greater part of the two terms. Boat schedules unfortunately compelled some to arrive a little late and some to leave before closing.

The School of the Wisdom has definitely taken its place as a permanent feature in the life of Adyar. In these beginning years valuable experience is being gained that will have its future effect in planning studies and arranging the syllabus. But the School has proven itself and the discussion method.

The new year of the School will open on October 1, 1951. Registrations are already in from the United States of America, Australia and England with inquiries from other countries.

It is probable that Señor José B. Acuña will come to Adyar from Costa Rica, Central America, to take a leading part in the work of the next School year, 1951-52. Señor Acuña is a long-standing Theosophist, a former General Secretary, a keen student, scholar and speaker in fluent English, who will bring additional prestige to the School.

Mr. Norman Pearson is on his way from the United States via England, also to take an active part in the School. A former Vice-President of the Society in America, he is an experienced leader of Theosophical classes with a flair for instruction in public work.

Those who wish to attend should not delay their applications and travel plans, for the details often consume much time.

Adyar

The 75th Annual Report of the Theosophical Society for the year ending 30th September 1950 has just been published. It contains the Presidential Address, the Treasurer's Report and the Reports from all the General Secretaries and Presidential Agents. In addition there is the report of the Adyar Library as well as the Minutes of the General Council meetings held during the 1950 Convention.

The summary of statistics shows that the membership stood at 82,564 and that there were 1,287 Lodges. Many of the Sections have revised their rolls after the disturbance caused by the war years and some Sections are still unable to work freely. New members are coming in steadily all over the world and groups are springing up in unexpected places. The work is continuing with interest and many General Secretaries report enthusiasm and good prospects for the future.

Australia

The President, Mr. C. Jinarāja-dāsa, presided over a harmonious and successful Convention in

Australia held at Easter. He gave the opening address and spoke at the public meeting on Sunday evening at the Savoy Theatre, when the theatre was filled to capacity. For the closing meeting on Monday afternoon the delegates were invited to The Manor, where the President gave the closing address on the verandah with the background of garden and sea.

The membership in Australia is now 1,050 and is steadily rising. Mr. J. L. Davidge has been re-elected General Secretary.

Cuba

Mr. N. Sri Ram spent about ten days in February in Cuba. During his stay there he was interviewed and received good publicity. Over 850 people attended his public lecture at the Havana University. He also gave public lectures in Sancti Spiritus and Santiago de Cuba and a number of talks to members.

India

Mr. C. D. Shores, the Treasurer of the Theosophical Society, paid a visit to Bombay and delivered a public lecture on 22nd February at the Blavatsky Lodge.

A new Youth Lodge has been started at Dadar, Bombay.

Mr. R. M. Alpaiwalla of Bombay was sent to Egypt by the Government of India as a delegate to help in revising the Braille alphabet for the blind.

Burma

This Section is publishing a cyclostyled monthly Newsletter giving an account of the work.

Mrs. Bhagirathi Sri Ram and Mr. M. Subramaniam from Adyar paid a very successful and enjoyable visit to Burma. They spent a month in this country doing Theosophical work, mainly in Rangoon.

Philippines

The Lotus Lodge in Manila published at Christmas time the first issue of its quarterly publication *The Lotus Bearer*. News is given of the visit of the Vice-President, Mr. Sidney A. Cook, who gave a lecture at the Philippine Theosophical Institute during his visit to the Philippines in course of his return to Adyar from the United States. Mrs. Jocelyn T. N. Cook also spoke and was much appreciated. Six other members of the American Section on their way to Convention at Adyar were also welcomed at this meeting.

The Section held its Convention at Christmas time at the general Headquarters in Quezon city. After the Convention there was distribution of rice and clothing to the needy.

Wales

The 75th Anniversary of the founding of the Society was celebrated in Cardiff by a special

programme presented by the Young Theosophists. In November the Newport Lodge was re-formed with eight members. There will be a study class for members and enquirers once a fortnight, and it is hoped to arrange a public lecture monthly.

In November Mrs. Adelaide Gardner visited this Section and brought much help and encouragement to Cardiff and Newport, where she addressed members' meetings and gave public lectures.

Mexico

On November 11th the General Secretary visited Pachuca and formally inaugurated the new Lodge Fiat-Lux. The programme included an address on the objects and nature of the Theosophical Society, recitations by lady members, and a fine address on Karma and Reincarnation. Eight new members received their diplomas. On the following day there was a lecture illustrated by lantern slides, on Races and Sub-races, by the General Secretary.

In the capital city a series of lectures, organized by Dr. Manuel Olmedo Serrano, resulted in the formation on November 14th of a new Lodge, Liberación.

England

News has just been received that Mr. C. R. Groves has been elected

to succeed Mrs. Doris Groves as General Secretary.

The January number of the Section magazine offers congratulations to three members who will this year celebrate their Diamond Jubilees in the Society, and to a fourth to whom the year brings her Golden Jubilee.

The same issue contains an interesting account of an All-Prophets' Day Celebration attended by the Section's Liaison Officer in November. It was organized by the Muslim Society in Great Britain "to commemorate the great work done by the Holy Prophets Abraham, Buddha, Confucius, Krishna, Moses, Zoroaster, Jesus and Mohammed, and all other Messengers of God".

The March issue contains synopses of the excellent addresses given at Christmas when the 75th Anniversary of the Theosophical Society was celebrated at the Section Headquarters. Mr. Kingsley Bayly, Acting General Secretary, presided in the absence of Mrs. Doris Groves at Adyar and speakers included Mr. Leslie Smith, Dr. C. G. Trew, Mrs. Doris Slater, Miss Eunice Petrie and Mrs. Josephine Ransom.

The Section regrets the passing over of Mrs. E. L. Welch, who joined the Society in 1892; also of Mrs. Muirson Blake (Jean Delaire) well-known for her work for *The Christian Theosophist*.

Easter Study Weekends were held at Lyme Hall and at Oxford. At that in the north Mr. and Mrs. Slater and Mr. John B. S. Coats were the speakers and in the south Mr. and Mrs. Groves.

The Tekels Park Estate, Camberley, Surrey, which is under the control of Theosophists living on the estate, is making preparations for a Young People's Camp that will be a permanent basis for work with young members in future years. This will create a much needed centre in the British Isles for reasonable and informal accommodation for holidays for Young Theosophists. It is hoped that this may often be used by those from abroad.

Portugal

Owing to pressure of public and professional activity Dr. Delio Nobre Santos has been forced to resign the position of General Secretary and Mme. Jeanne Sylvie Lefèvre, who was previously General Secretary for many years, has returned to that office.

Malaya

Penang Lodge had a number of visitors during the Autumn session including the Presidential Agent, Mrs. Hilda B. Moorhead, the Vice-President, Mr. Sidney A. Cook, Mrs. Jane Hogenson and Swami

Satyananda. Mrs. Hogenson is now married to a Penang member, Mr. G. R. Evans.

In Singapore for the first time a member is standing for election to the Legislative Council. Adyar Day was celebrated on February 17th with a tea party and public meeting.

British East Africa

Sri Rohit Mehta and Srimati Shri Devi Mehta are now touring British East Africa. They remained a week in Dar-es-Salaam where they addressed no less than twenty meetings which were attended by very large audiences drawn from all races—Asiatics, Europeans and Africans. The lectures were in English, Gujarati and Hindi.

They are continuing their tour through Tanganyika, Uganda, Belgian Congo, Kenya and Zanzibar.

Sri Rohit Mehta presided at the Convention of the Section which was held in Dar-es-Salaam during Easter. The audiences ranged from 800 to 1,000. A specially valuable result of this tour is that the Theosophical Society has now been recognized as a non-sectarian movement to which all races and communities can come.

There is a great demand for Theosophical books both in English and Gujarati. There is also the need for translating some books into Swahili, the East African language.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophica</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovi Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosofia</i> .
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka.	Praha VIII—Zastrelinci 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes</i> .
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	... <i>Ex Oriente Lux</i> .
1912	Indonesia	Mr. Soemardjo	c/o Mr. J. A. H. van Leeuwen, Djalan	... <i>L'Action Theosophique</i> .
1912	Burma	U Po Lat	Banda No. 26, Bandoeng, Java	...
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
1913	Norway	Herr Ernst Nielsen	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1918	Egypt	...	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidskrift</i> .
1918	Denmark	Herr J. H. Möller	...	... <i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	62 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	30 September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan *	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore *	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1949	Northern Ireland *	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Ecuador *	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Commercial, P. O. Box 186, Guayaquil	...	...
1950	Indochina *	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel *	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
	Presidential Agency.	...	...	...	...	...	...

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortervweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*
Non-sectionalized: Japan: *Miroku Lodge.*

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special claims, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand for election, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining of free affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

I HAVE in previous Watch-Tower notes described the origin of *The Mahatma Letters to A. P. Sinnett*. When living at the Sinnett home in 1891, I recall vividly seeing a box at one side of Mr. A. P. Sinnett's desk, where the *Letters* were kept, and how one evening he opened the box and showed C. W. Leadbeater (I was with him) some of the *Letters*. I also recall vividly seeing the *Letter* of the Mahātma Djual Khool, with its small and very neat handwriting.

*The Mahatma
Letters*

Evidently Mr. Sinnett had completely forgotten the prohibition against publishing these *Letters*, except for certain parts permitted by the two Mahātmas. The permitted parts were to be selected at Adyar by a committee and distributed to earnest workers between 1881 and 1884. It is these permitted parts, which I had in two manuscripts, that I published as my book *The Early Teachings of the Masters*, a month before *The Mahatma Letters*.

Mr. Sinnett had a devoted friend, Miss Maud Hoffman, almost like a daughter, who tended him in his last years, and he made her his legatee and executrix, and so the

Letters came into her possession. Miss Hoffman then asked Mr. A. Trevor Barker to do the best that he could with them, and Mr. Barker published them as the work, *The Mahatma Letters to A. P. Sinnett*. In the transcription there were several errors which I could note at once, because I had an earlier transcription of some of the *Letters*, in the portions of the *Letters* which had been permitted to be copied between 1881 and 1884. Some of these errors still remain even in the ninth edition of *The Mahatma Letters*. They are not fundamental, certainly, but still they take away, here and there, from a comprehension of the *Letters*. Mr. Barker, after publishing his book, donated the *Letters* to the British Museum, the National Museum of Great Britain, with a clause that they should not be exhibited or anyone allowed to read them for a certain period of years. An exception was made in the case of Mr. Christmas Humphreys, who was named by Mr. Barker as his executor in the matter of these *Letters*. Twice since 1947, Mr. Humphreys and I have been to the British Museum to check some transcriptions in *The Mahatma Letters*.

Now comes an interesting fact reported to me by a friend of mine who lives in Southampton. She went to the British Museum and enquired of one official after another to be allowed to see the *Mahatma Letters*. Eventually, she succeeded, and even touched several of them, and noted clearly which were the scripts of Colonel Olcott and H.P.B., as distinct from the scripts of the Mahātmās. She found that the *Letters* were in a private office, to which she was conducted. She was informed that they are to be catalogued, and then in about a year some of them will be on view to the public, under a glass cover.

In a *Letter* which Miss Francesca Arundale received in 1884 from the Mahātmā K. H., the Adept refers to the Proceedings, then published, of the Society for Psychological

Research, and remarks that the material therein is "a bag of nuts uncracked". I was reminded of this phrase the first time I read *The Mahatma Letters to A. P. Sinnett*. In my two volumes, *Letters from the Masters of the Wisdom*, First and Second Series, I have transcribed *Letters* from several of the Adepts, which are at Adyar. In all cases I have given references and cross-references to allied material. But there is nothing of this kind with regard to the *Letters* received by A. P. Sinnett. Certainly the portions of the *Letters* which give Theosophical instruction require no such comment. But to me a most valuable part of the *Letters* is the psychological element in them, with their references to various personalities then prominent in the Theosophical movement, and the comments of the Adepts about their actions. Among those mentioned, I have met the following: A. P. Sinnett, Mrs. Patience Sinnett, C. C. Massey, Edward Maitland, the Arundale family, Sir William Crookes, Mohini M. Chatterjee and Arthur Gebhard, as well as the "irrepressible" Mrs. Gordon of whom it was written that she "would talk Death himself to *death*," and her husband, General Gordon, who in India was only a Colonel.

Of those I have not met, I nevertheless heard much from C. W. Leadbeater, who had met them up to his departure from England in 1884. He told me much concerning Damodar K. Mavalankar, T. Subba Row who came constantly to the Adyar Headquarters from 1884 to 1886, and also of a very important Indian pupil, Nobin K. Bannerjee. I received information from friends in Kathiawar about a pupil who failed, Mirza Moorad Ali Beg, an Englishman who had become converted to Muhammadanism. As much is said in the *Letters* about C. C. Massey, my impressions of him (for he came to the meetings of the London Lodge) would not be without interest. I was fourteen years old when I arrived in London with

C. W. Leadbeater, and attended the monthly meetings of the London Lodge, held at the house of the Sinnetts. There is, therefore, much that I could add of an interesting nature concerning various parts of the *Letters*. But I doubt if, with my heavy labours and advanced age, I shall ever be able to write a volume pointing out the most fascinating remarks of both the Adepts concerning various personalities.

I expect that of those who met H.P.B. only two are now living, Miss Esther Bright of England, who with her mother, Mrs. Ursula M. Bright, called on H.P.B. 61 years ago, and myself, then a boy of fourteen.

* * * *

Since the Theosophical Society began seventy-six years ago to propagate the gospel of Universal Brotherhood, the idea of Brotherhood has been accepted by most cultured peoples in all lands. Of course there are exceptions here and there, as at the moment in the *Apartheid* policy of the Malan Government of South Africa. One would expect, among those who would try to apply the principle of Brotherhood, that we would find the leaders among the so-called cultured classes who are well-to-do. These classes will join associations for various philanthropic causes, for which not many sacrifices are required except an annual subscription. In England there are the supporting associations of the United Nations, which regularly meet to expound to the public the general policy of the U.N. But their work for Brotherhood is slight, comparatively speaking.

All the more it is somewhat startling to find that the ideal of Brotherhood is being fostered in the least unexpected quarters—the Trade Union movement. In their general policy of resistance to the proprietor class, the Unions would hardly say that they were trying to put Brotherhood into practice. Naturally, the idea that is more

familiar in their minds is that of the Unions standing together, and the solidarity of the worker class to resist the encroachments of the proprietor class. But all the same, I notice certain striking manifestations of the principle of Brotherhood.

At the moment in New Zealand (where I happen to be at the time of writing) there is a disastrous strike which has lasted more than eleven weeks. The strikes are of the "wharfies" (wharfmen), the dock-workers, as they are called in England, who load and unload the ships. It is almost impossible for a stranger coming from outside New Zealand to understand the rights and wrongs of the situation. But there have been sympathetic strikes, and the coal-miners have for a considerable time also gone on strike in sympathy with the wharfmen. Naturally, this has dislocated the whole economy of New Zealand. Trade services have been reduced, and the steamer services between the North Island and the South Island, which used to be every night, are now only three times a week. Everybody, including the families of the strikers, is feeling the whole economic pressure due to the strikes. Similarly, when I arrived in Melbourne, my ship was delayed two days on her journey from Melbourne to Sydney, because of a strike. If wharfmen are few to unload and load ships naturally ships are held up.

But in this situation of the New Zealand strike, what is interesting is that in Brisbane, Queensland, Australia, four days' steamer journey from New Zealand, there has taken place what to me is most striking as an example of Brotherhood. I quote from the newspapers:

"A mass meeting today of 2,000 Brisbane waterside workers decided to levy each member 5 shillings a week to help the striking New Zealand watersiders. The levy will be continued for the duration of the New Zealand strike, now in its

third month. At 5 shillings a member, Brisbane's 2,650 watersiders will contribute 662 pounds, 10 shillings a week."

A similar expression, but more of solidarity in standing up for the rights of the Trades Unions, through refusing to acknowledge infringement of laws, occurred in England recently :

"Nine thousand London and Birkenhead dockers failed to report for work this morning as a protest against prosecution of seven Union leaders charged with leading an illegal strike earlier this year. This is the seventh one-day token stoppage since the leaders first appeared in Court. About 100 ships are held up in London."

Certainly we can note here what I call the birth-pangs of Brotherhood, among the worker classes where idealism is not expected, yet the ideal of Brotherhood is beginning to manifest itself among them.

But the Trades Unions are definitely short-sighted in Australia, because the final result of their "go slow" policy, and the continual calling of strikes, whether of one day or more, is that the shipping companies which bring goods to Australia from England, are slowly diverting their ships to other lands. There was one ship in Melbourne which had spent 100 days before she could discharge and load to sail again. This slow "turn-around" of ships in Australia has the disastrous effect for Australia that as shipping companies cannot afford the heavy expense of ships delayed at ports, nor exporters tolerate the delays in delivery of their goods, little by little ships are being sent to other countries, so that the cost of operating ships may be covered adequately. The final result of this, since wharf-labourers only work when there are ships and lay off at other times, is that there will be fewer and fewer days when they will be called upon to work and earn.

Naturally, Trades Unions have had to battle almost for existence till a few dozen years ago, and they have only the thought of their own welfare. This is particularly noticeable in Australia, where there is a strong demarcation as between Labour (with all the Unions meeting in a particular building devoted to the Unions) and the owners in various corporations, hostile in the main to Labour. Both in Australia and New Zealand there are Arbitration Courts, and in normal times all disputes are brought before the judge of the Court, and both sides, through representatives, lay their cases before him. The judge is not a party man and is in his place to do the most equitable thing possible in the dispute. But the crux of the whole matter is, in what way can the judgment of an Arbitration Court be enforced? As a matter of fact, in spite of the awards of Arbitration Courts, repeatedly the Unions, against whom a judgment is given, refuse to abide by it. That is the case in New Zealand, and at the moment the new Conservative Government, which came into office last year, is taking a strong stand and has acted to "de-register" the Unions involved. This means that the Unions have no legal existence and cannot appeal to the Arbitration Court. As in England, where ex-servicemen of the army and navy are called upon to unload ships with perishable goods needed for the sustenance of the nation, so here in New Zealand, ex-servicemen have been called upon to help.

What the Unions do not realize is that they are not isolated islands within a nation, but are intimately linked to all the affairs, industrial and otherwise, of the nation, and that there is a bond between the Union worker and the proprietor and master which cannot be ignored, except to the detriment of Labour, apart from the detriment to the owner class. The whole world is becoming more and more a unity, and a strike in New Zealand, Australia, or

anywhere else, slowly reacts upon the welfare of all peoples in far-off lands.

A time will come when, as I suggested some eleven years ago in a Convention lecture, the whole world will be organized as one economic unit, and there will be—to use my terms—"World Boards" that will take in charge the imports and exports of each country, the allocation of labour, the control of wages, and particularly, how much each country shall produce for export, and so on. Till there is the recognition of the world as one whole economically (quite apart from the spiritual unity implied in Universal Brotherhood) we shall be all the time in a state of strife.

* * * *

A Sydney paper on April 13th, the day after General MacArthur had been dismissed, had the following item from

**Armament
Makers and War**

Washington: "Because speculators felt that General MacArthur's dismissal brought peace nearer, stock market prices tumbled yesterday. The aircraft and steel industry were hardest hit."

This, to a layman, is completely incomprehensible, for one takes it for granted that when there is a likelihood of peace business prosperity is in sight and all stocks and bonds will appreciate in value. It will be noted in this case that the stocks that suffered have to do with metals used for armaments. This is an indication that there is a close relation between big business in metals, and warfare.

This was very clearly and forcefully expounded by Bernard Shaw in 1905 in that brilliant play of his, "Major Barbara". Barbara is the grandchild of an earl, and becomes converted to the ideals of the Salvation Army and wears its uniform and is a major. The whole drama revolves around the thesis of the battle between the idealism of the Salvation Army and the destroying spirit of big business. Barbara's father is Mr. Undershaft of the firm

of Undershaft and Lazarus, munition-makers. Though the firm is English they will sell their latest inventions not only to England but to any potential enemy of England that wants them. Patriotism does not affect business. As Undershaft is showing his family, including the idealistic Barbara, the huge munitions factory (associated with it is every kind of welfare scheme, including separate temples for people professing the many faiths), the following conversation takes place between Undershaft and his son :

Undershaft's son : " I will not hear the government of my country insulted."

Undershaft : " The government of your country ! *I* am the government of your country : I, and Lazarus. Do you suppose you and half a dozen amateurs like you, sitting in a row in that foolish gabble shop, can govern Undershaft and Lazarus ? No, my friend : You will do what pays us. You will make war when it suits us, and keep peace when it doesn't. You will find that trade requires certain measures when we have decided on those measures. When I want anything to keep my dividends up, you will discover that my want is a national want."

It is this fact, so brutally presented by Shaw, which we discovered in the course of two great World Wars. And it was the same situation which was denounced by Ruskin nearly a century ago :

" It made all the difference, in asserting any principle of war, whether one assumed that a discharge of artillery would merely knead down a certain quantity of clay into a level line, as in a brick-field ; or whether, out of every separately Christian-named portion of the ruinous heap, there went out, into the smoke and dead-fallen air of battle, some astonished condition of soul,

unwillingly released. It made all the difference, in speaking of the possible range of commerce, whether one assumed that all bargains related only to visible property—or whether property, for the present invisible, but nevertheless real, was elsewhere purchasable on other terms.”

Big business today has become the proverbial car of Juggernaut, under whose wheels men are ground into the earth. In this tragic situation, it is noteworthy that not a single one of the religions of the world is of the slightest use to help mankind. There are two religions which have been completely disassociated from the spirit of war; first Buddhism, and second Confucianism. By long tradition in China the soldier was the most despised in the community, and Confucius said, “You do not use bad iron to make nails”.

The story is narrated of a Chinese father in the old days who committed suicide because his son had turned soldier. But China has turned her back on the spirit of Confucianism, and Buddhism has not the slightest influence in strengthening the ideas of peace in the world. Some day in the still far-off future, when our Theosophical work grows by leaps and bounds, and the idea of the fraternity of mankind is made the public policy of all statesmen, we may find that much-needed moral spirit to curb the brutal element in business which is grinding men and women to the dust with its exploitations.

C. JINARĀJADĀSA

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS

By I. J. S. TARAPOREWALA

IN every religion certain verses (or *mantras*) are regarded as specially sacred. Such are the “Gāyatrī” of the Hindus, the “Lord’s Prayer” of the Christians, the “Kalma” of the Muslims. Similarly in the religion of the great Master Zarathushtra the most sacred verse is said to be the *Ahuna-Vairya* (or *Ahunavar*). More familiarly it is known from its opening words as *Yathā Ahū Vairyo*, or only *Yathā* for short. The oldest extant collection of Avesta Texts, known by the name of *Yasna*, contains a very fine ancient commentary (*Yasna* 19), wherein the *Ahunavar* is praised in no uncertain terms :

“ The Sacred Word of *Ahuna-Vairya* did I, Ahura-Mazdā, repeat. . . The Word which was before the Earth, before the Creatures, before the Trees, before Fire the Son of Ahura-Mazdā, before the Holy Man, before the Evil Ones, . . . before all Corporeal Life, before all the Good Creation of Mazdā, the Seed of Asha.

“ This Word of mine, *Ahuna-Vairya*, . . . intoned without interruption and without omission is equal to a hundred other holy chants, O Spitama Zarathushtra.

"And whosoever in this corporeal life, O Spitama Zarathushtra, mentally repeats this Word of Mine, and further mentally repeating it mutters it, and further muttering it chants it aloud, and further chanting it aloud sings its praises, his soul will I, Ahura-Mazdā, help to cross over the Bridge into the Best World, into the Highest World, the World of Truth, the Realm of Eternal Light."

It is also mentioned more than once that this *mantra* "saves body and soul". It is with the help of this Holy Word that the Divine Powers (*Yazatas*) are said to have conquered the Powers of Evil. It is said that the Prophet Zarathushtra was sore beset by *Angro Mainyu* (the Evil One) whilst He sat meditating on the fundamental laws of Ahura-Mazdā. *Angro-Mainyu* tempted Him with the sovereignty of the Earth, if Zarathushtra would but renounce the "Faith of Mazdā-worship". In reply the Master chanted aloud the *Ahuna-Vairya*, and the wicked *Angro-Mainyu* "fled howling to his own abode of utter darkness".

Thus from time immemorial this sacred verse has been held in high veneration and its praises have been sung in all ages. Even to this day devout and orthodox followers of Zoroaster believe implicitly in the mystic efficacy of this *mantra*. Parsis of the older generation, especially in the villages of Gujarāt, invoke the help of *Yathā* when in difficulty, or before beginning any task. Any Zoroastrian who is unable to read or recite longer prayers may instead of a prayers repeat the *Ahuna-Vairya* a certain number of times. Until recently there was the custom of reciting the *Ahuna-Vairya* 100,000 times in a year following the death of a dear one for the repose of his soul.

There must be some substratum of truth in all these beliefs, and some very valid reason for all this veneration in which the verse is held. In the traditional lore of Zoroastrianism, handed down in unbroken succession through a

long line of priests and teachers, the same reverence for the *mantra* is apparent. Opinions, however, differ as to the exact meaning and purport of this verse, even among the priests who cling to the orthodox teaching.

Western scholars, versed in the science of comparative philology, have translated this *mantra* in the most varied ways. In the course of my own studies I have read nearly fifty different versions by as many scholars. But in all these western translations there are two common factors: (1) their European bias and (2) their Christian preconceptions. Both these are clearly present in greater or lesser degree in every version of the western scholars. In the first place they are not prepared to accept that the *Ahuna-Vairya* is *the most ancient verse* in the Avesta Scriptures, and secondly to concede that there is anything very deeply mystic or spiritual in it. In short, no western scholar so far has tried to explain this verse from the *Zoroastrian* point of view. The majority of Parsi scholars have given, with a few minor changes, those western versions which appealed to them individually the most. The attempts by Hindu scholars lack the deeper acquaintance with Zoroastrian life and Scriptures.

It is no exaggeration to state that the *Ahuna-Vairya* is the earliest among the Avesta Texts. The rules of modern comparative grammar prove this without any doubt. The oldest portion of the extant Avesta Texts are the *Five Gāthās of Zarathushtra*. And the very name of the first *Gāthā* is *Ahunavaiti*, which clearly indicates its connection with the *Ahuna-Vairya*, and the pre-existence of the *mantra*. In fact I believe that the *Ahunā-vairya* is the foundation upon which the teaching of *Gāthā Ahunavaiti* rests. The *Gāthās* rank among the "Bibles of Humanity" and should command our reverential study just as much as the Upanishads, the Bhagavad-Gītā, the Dhammapada, the

Quran, the Old and the New Testaments, and other sacred Scriptures of the world. The *Gāthās* are among the most precious possessions of humanity and the fountainhead of the teaching of Zarathushtra. The most important (and the longest) is the first *Gāthā*, *Ahunavaiti*, and the key to its understanding is the *Ahuna-Vairya*. Hence the *Ahuna-Vairya* is the very root of the Zoroastrian Faith.

Zarathushtra was born not merely to teach and uplift the Iranian race so many thousand years ago, but His Message is for all humanity and for all ages. For Zarathushtra was not merely the Prophet of Iran, He was the WORLD-TEACHER, and His Message is the Eternal Teaching of TRUTH, LOVE and SERVICE. This Message has very special value for humanity today.

Hindu tradition has held that whenever there is an excess of evil upon earth there is an outpouring of Divine Grace in the shape of a great Teacher. It is narrated in the *Shrimad-Bhāgavata* (x. 1. 17-18):

“ The Earth oppressed by schemes of princes proud,
Leagued in their might with countless Demon hosts,
Bowed down with this great burden, she approached
Her great Creator, seeking help from Him.
Wearing the form of a Cow, two streams of tears
Flowing adown her face, lamenting loud
And piteously, with heavy heart she stood,
And poured out to her Lord her suffering soul.”

In answer to this appeal, we are told, Shri Krishna was born. The lines quoted above from the *Shrimad-Bhāgavata* are almost a paraphrase of the first verse of *Gāthā Ahunavaiti*, and in Iran, in answer to this appeal of Mother-Earth, Zarathushtra was born. Ahura-Mazdā Himself says that he was “the only one who kept all Our Commands”. Such was the World-Teacher Zarathushtra, in a sense a Divine Incarnation. Our later tradition has actually

exalted Him to the level of a *Yazata*, a Divine Being "worthy of worship".

Now, if, as I submit, the Message of the great Master was founded upon the *Ahuna-Vairya*, it seems perfectly reasonable that the Zoroastrians should regard this verse as being specially "holy". Personally, as a result of my studies, I have arrived at the conclusion, and believe most sincerely, that this *mantra* explains to us the Eternal Laws of Life and Progress, and therefore it should be translated and explained from that point of view.

The *Ahuna-Vairya* consists of three lines of sixteen syllables each. Each line is divided by a cesura into two *pādas* (parts); and each *pāda* constitutes a unit of metre as well as a unit of sense. So while translating one must strictly bear in mind the scheme of the metre, particularly the position of the cesura.

I now give here my own literal rendering of the *Ahuna-Vairya*. Of course it does not agree completely with that of any other scholar. This is not the place to enter upon long etymological or grammatical dissertations. But in justice to myself I may say that, while translating, I have set aside all my preconceptions about religion and mysticism and have only thought of grammar and philology. I have not twisted or strained a single word to suit my own notions. I may also add that this version represents the result of frequent revisions and polishing through many years of study and thought.

The *Ahuna-Vairya* (arranged *pāda*-wise) runs as follows:

yathā¹ Ahū² vairyō³
 athā⁴ Ratush⁵ Ashāt⁶-chit⁷ hachō⁸;
 Vangheush⁹ dazdā¹⁰ Mananghā¹¹
 shyaothananām¹² angheush¹³ Mazdāi¹⁴;
 Xshathrem-chā¹⁵ Ahurāi¹⁶ ā¹⁷
 yīm¹⁸ drigubyō¹⁹ dadat²⁰ vāstārem²¹.

The following is a *literal* translation, taking *pāda* by *pāda* :

Just-as¹ the King-Supreme² worketh-His-Will,³
 so⁴ (doth) the Spiritual-Teacher⁵ by-reason-of⁷
 (his) store of Asha⁶ ;
 the gifts¹⁰ of Vohu⁹ Manō¹¹
 (are) for works¹² (done) for the Lord¹⁴ of Creation¹³ ;
 and-the-Xshathra¹⁵ of Ahura¹⁶ (descends) indeed¹⁷
 upon (him) who¹⁸ becomes²⁰ a Shepherd²¹ to the meek.¹⁹

More freely this may be rendered thus, still adhering to the *pāda* by *pāda* arrangement :

The Ruler Great worketh His Will on Earth,
 Also the Teacher Great through ASHA WISE ;
 The gifts of VOHU-MAN' come as reward
 For deeds done out of LOVE for Lord of Life ;
 Ahura's XSHATHRA surely cometh down
 On him who SERVES with zeal his brother meek.

It is clear that there are three distinct statements in this verse, and these many now be considered in detail. Each enunciates a profound Eternal Truth. The first line states the first great Truth of Life :

The Ruler Great worketh His Will on Earth,
 Also the Teacher Great through ASHA WISE.

In the Hindu scriptures we have the distinction between *Rāja* (King) and *Rishi* (Sage), and in the Iranian Avesta we read of the *Ahū* (Ruler) and the *Ratu* (Spiritual Teacher). These represent in the Spiritual Government of our Earth the MANU (Law-giver) and the SUPREME-TEACHER (World-Teacher-Maitreya) respectively. The Ahū looks after the progress of the Races of humanity and their material culture and welfare. The Ratu's province is the spiritual uplift of humanity. On the physical plane the Ahū in Iran was the Sovereign of the country, and, as in India, he belonged to the warrior class. The Ratu also was regarded

as equally great and equally deserving of veneration by the nation on account of his "store of Asha".

In the word *Asha* is contained the true essence of Zarathushtra's teaching. The Zoroastrians today speak of a person as *ashō* (i.e., possessing Asha), and we mean thereby a person whom the world regards as "good". But the original implication of the word is far deeper. Today the word *ashō* implies only bodily purity, adherence to religious rites and customs, and ordinary goodness of character. If, however, we go back a thousand or fifteen hundred years, we find the same word in the literature of Sassanian Iran, where it implies, above and besides what it means today, purity of mind and soul, control of the senses, a loving heart and other similar spiritual virtues. If we go back still further, we find it mentioned in Avesta literature that the Divine Beings, the *Yazatas*, are also *ashō*. These great Divine Powers fulfil their tasks in accordance with Asha. Each one of them has been called a "Lord of Asha". Finally, in the fundamental texts of the Avesta, the *Gāthās* of Zarathushtra, our whole life is described as founded upon Asha. We are also told that the whole Creation is progressing along "the Path of Asha". There are two significant passages in the later Avesta Texts which bring out this deeper and loftier meaning of Asha. In *Yasna* 60.12 the worshippers express the wish that "through the best Asha, through the highest Asha, may we get a vision of Thee, may we draw near unto Thee, may we be in perfect union with Thee". And in *Yasna* 71.11 we are told that "there is but one Path—the Path of Asha—all others are false Paths".

This word Asha occurs in the Avesta Texts in a variety of forms, making a regular series—*asha*, *arsh*, *eresh*, *arta*, *ereta*. The last variant is obviously the *Rita* of the Vedas. It is quite clear that the Avestan *Asha* and the Vedic *Rita*

are two variants of the same word. In the Vedas also *Rita* is associated with Divine Powers like Agni, Varuna, Mitra and others, and they have also been called "Lords of *Rta*". In the Vedas we are also told that *Rita* supports and upholds all Creation.

Thus one fact emerges for certain, that in the "Aryan" period (*i.e.*, before the Iranian and the Indian Aryans separated) the idea of *Asha-Rita* had been fully developed and accepted. In our modern days of critical research most scholars believe implicitly that such deep and fundamental ideas (like those we have postulated for *Asha*) would be utterly impossible at that remote period in the history of mankind. Particularly those educated with the western bias, and trained in western methods, find it hard to accept the conclusion we have reached, *viz.*, that the most ancient texts (both in Iran and in India) have reached heights of human thought regarding Creation and the Creator and the ultimate destiny of man which are beyond the comprehension of the average "educated" man of today. The famous Belgian author, Maurice Maeterlinck, in his work on *The Great Secret* has proved conclusively that the ideas and ideals embodied in their Sacred Books by the Rishis of India and by the ancient Sages of the Aryas, have never been surpassed by mankind since their days; indeed these have seldom been even equalled. This is certainly true of modern religious thought as compared with the ancient.

I. J. S. TARAPOREWALA

(*To be concluded*)

THE STATE AND THE CITIZEN— SOCIAL SERVICES

By G. M. CULWICK

WE are to consider the relationship of the community to the individual in its bearing on the problem of public social services. By public social services is meant the field of social activity with the whole of which that controversial entity, the Welfare State, concerns itself, and with some parts of which all modern states are concerned in greater or smaller degree. I offer as a definition of this field, "the protective, educative or curative services rendered by the organized community as such, to its more vulnerable members; that is, to those who are physically, mentally or morally weak, undeveloped or incapacitated, whether temporarily or permanently". Thus the services we have in mind deal with health; with the education and welfare of children and young people; with the protection and welfare of labour; with social security in relation to unemployment, sickness and old age; with the treatment of delinquents; with adult education; and with general welfare work among the poor and ignorant.

Turning to general principles, we first take note of confusion arising from differing usage of the word *state*. The difference may lie in actual definition or, more subtly, in emotional content. For many people in the modern world the word has a sinister connotation, born of unhappy

history. Thus we find often a hostile attitude, a fear of state power. In an extreme form, this gives rise to such a definition as that the state is the "instrument of class oppression".

Without going to such an extreme, many men through history, political philosophers and men of affairs alike, have found the idea of the exercise of state power repugnant; at best, a disagreeable necessity in an imperfect world, a social mechanism to be restricted to a field of activity as narrow as possible, consonant with the continued survival of the community.

Set over against this cautiously concessionary outlook we see another viewpoint, or rather, a whole gradation of viewpoints expressing a totally different attitude to the state. In this, the state is conceived not as a rather dangerous tool devised only for certain narrowly restricted and essential purposes, but as an entity greater than the sum of its parts. To take a Theosophical simile, it is like a wood in which you have the Devas of the individual trees and plants, and also the Deva of the grove as a whole. What is their relationship? This attitude, which might be called accessionary in contrast with the other, may run to extremes of emotionalism and so-called mystical devotion, as we are well aware. But it may also be extremely level-headed and commonsensical, and indeed may at times amount to no more than an expression of the belief summed up in the old saying, "Two heads are better than one, even if they're only sheep's heads". At its most rational, this type of view recognizes the advantages, in terms of efficiency, of well-contrived and appropriate organization; at its most irrational, it gives us fanaticism.

This is an over-simplified classification of a great diversity of views, many of which, however, differ from one another more in emphasis than in essence. It may serve

as a key to the range of thought with which we are dealing. Right through history the struggle has gone on, swinging back and forth, between the conflicting principles of freedom and authority, *laissez faire* and regulation, individualism and some form of corporate life. The thread of the story through the centuries has been traced for us by Lionel Curtis in a most stimulating interpretation of history called *Civitas Dei*, or *The Commonwealth of God*.

Here it seems best to adopt a neutral definition of the term *state*, viz., simply "organized society." This leaves us free to recognize elements of wisdom wherever they may be found in the differing points of view.

The term *appropriate*, used just now in regard to organization, is the clue to another useful key in the understanding of these relationships. The organization has to be appropriate, not merely functionally so but also appropriate to the time and place; for we are dealing with something essentially relative. Even where the objects which two groups set out to attain are broadly similar, it does not follow that there is any absolutely best way of reaching them. For instance, I have been reading an experienced observer's account of his recent visit to Yugoslavia, and it stands out clearly that what would be unacceptable as a way of life among people like the British, whose whole experience both individual and corporate has been so utterly different, is today firing the imagination of the people of Yugoslavia and stirring them to extraordinary heights of service and sacrifice in the development of their country. Again, it would surely be odd if the governmental services which Britain is hammering out on the anvil of her particular brand of party politics, in her particular social climate, and conditioned by the psychology evolved out of her particular historical experiences—surely it would be odd if these services did not turn out to be quite

different from any system which another country, say the U.S.A., with a completely different background, physical, social and historical, might evolve to serve similar ends. One community may develop a fully-fledged Welfare State; another may harness the power of private enterprise to achieve some of the same objects. What a different view you get, too, of the whole problem of social security and other social services in a country like India, with its illiterate and backward masses!

There is the time element also to be considered in the development of social welfare as a corporate responsibility of the community. Great changes are seen in the outlook and practice within one and the same community over a period of time. With the old Hebrew prophet, we have to recognize that things have their due season: there is a time to establish a Welfare State and a time not to establish a Welfare State—but, of course, there is no hope of everybody agreeing which is which.

If we look back to mediaeval times¹ in the West, we find there no concept of public rights but only a “bundle of individual rights”. The feudal system was founded on reciprocal rights and duties between one man and another, a man and his immediate feudal lord. What we now call social services then belonged entirely to the sphere of private action and especially to religion. The teaching of the Schoolmen of the Church about property followed Aristotle’s principle of private property but common use. Thus ownership of property was a responsibility, it entailed burdens, it was essentially a stewardship. We may note in passing that the converse of this—Plato’s principle of common property and private use—was held to be the higher, but it was considered that only dedicated religious communities could be expected to rise to it.

¹ Taken from Bede Jarrett, *Mediaeval Socialism*, 1913.

In England, the Royal power broke open the enclosed sphere of influence enjoyed by the local lords and developed a more centralized form of government. Along with this went the growth of civil law, and private rights were superseded by public rights and corresponding duties. Elsewhere too, the feudal system passed into some form or other of a more centralized state, and thought developed in the direction of public responsibility. St. Antonino, Archbishop of Florence in the days of Cosimo di Medici, sums up the views of the thinkers of his day on social organization. On the subject of the social responsibilities of the state his words have often a strangely modern ring. For instance, "The community must, by the law of its own existence, support all its members, and out of its superfluous wealth must provide for its weaker citizens". He discussed the problems of destitution, fair wages and fair work; education too, which he thought should be the care of the state; and he worked out a theory of taxation. So, incidentally, we may note how long ago some of the social ideas which in our day are still in process of crystallizing out were taking shape on the mental plane.

The growing complexity of life in Renaissance times seems to have swept men's thought away from specifically social questions to those of a political nature. It was only after three centuries of struggle and change, first mainly political and later also economic, that the development of an effective public social conscience (as distinct from private social conscience) became a live issue. It came, at last, in the early nineteenth century in response to a moral challenge which could not be ignored—the challenge presented by the discovery that the rapid extension of man's control over his physical environment through the industrial Revolution was proving an alarmingly disruptive social force. More than a century later we still face the same challenge, though

on different ground and grown now to infinitely more menacing dimensions. Enormous and far-reaching as has been the progress made towards solving the human problems of the scientific age, yet so rapidly do the special points of pressure or need or danger change in the swift, and ever swifter, stream of technological advance and political and economic change, that mankind is confronted with social emergencies ever increasing in magnitude and complexity.

For modern students, nurtured in an evolutionary mental climate, the dialectical method of examining things comes naturally; that is, the method by which a thing is viewed in its relationships of time and space, as a link in a chain of causation. This enables us to understand history as a process rather than a mere chronicle of events. The metaphysical method, on the other hand, starts from fundamental assumptions about natural or revealed law and the rights of man, and examines the nature of society as an absolute, in a sort of time-space vacuum. It abstracts society from the flow of life and tries to discover what conclusions can be deduced about it on general principles. You may start from the "natural law" of the Utopian philosophers, from the Laws of Manu, or from any other "revealed law"—the principle is the same. For philosophical purposes this approach is useful, but for dealing with the practical problems of a society of ever-changing relationships, it seems too static and preoccupied with form to be either creative or realistic.

As Theosophical students, we have even more reason to adopt the evolutionary method of approaching our social problems, at least if we have any confidence in our theories of racial and psychological evolution. If I understand these correctly, a Root Race has the task of objectivizing and bringing into conscious operation a hitherto subjective

faculty—subjective but not therefore inoperative, that is important. The power to use it objectively is, therefore, only fully developed by the *end* of the Root Race period. So it is the next Race which enjoys the full benefit of the faculty as an instrument of knowledge and sees its apotheosis in terms of achievement, while itself being charged with the duty of unfolding a new faculty.

The Fourth Root Race developed the faculty of the Intellect for the men of the Fifth to bring it to full fruition, while at the same time feeling their way, gropingly as yet, towards the Social Mind. This has important implications in the sphere of social relationships.

Looking at the mighty sweep of social development very broadly, one sees a recurrent sequence of phases of individualism and phases of co-operation, whether on large or small time-scales. The simplest examples of this are to be found in very primitive and tribal peasant communities, in parts of Africa for instance, where the technological simplicity of life makes it relatively easy to study the operation of social factors unobscured. So long as such a community retains its traditional closed, or nearly closed, economy—that is, so long as it is nearly self-dependent—its internal sanctions and balanced stresses carry it along in an unquestioned pattern. Every contingency within the field of local experience is provided for by custom, and the very minimum of conscious and responsible decision is required of anyone. When equilibrium is disturbed, there is always some accepted pattern of procedure for coping with the situation and restoring morale, even if it does not always seem to make any notable contribution towards righting things at the physical level.

Some schools of anthropologists call this type of society pre-logical, yet within its own terms of reference its logic is shrewd enough. I think we would say that the mind is

still largely subjective, operating from behind the screen separating subjective and objective experience.

When such societies break down with the breaking of their isolation, there follows a ruthlessly individualistic phase till, out of the chaos where Stone Age and twentieth century meet and mingle, signs of social reintegration begin to appear, sometimes combining elements of the new and the old in the oddest ways. Re-grouped and modified by its changed environment, the community develops new patterns of corporate life.

Cycles of this kind can be seen again and again in history beneath the complexities of cross-currents which obscure their outlines. They are part of the endless and infinitely varied experimentation which makes up the evolutionary process, in which conflict and destruction play a vital part. (In this connection, I am sure that some profound Theosophical thinking on the role of Russia is called for.) As with an incoming tide, there is a constant play back and forth, advance and retreat, big waves and little waves, but after a time the direction of the tide becomes clear. In our human society, despite the deep retreat of the bigger waves as they are sucked back by the undertow, does not history show that the tide is running towards a greater measure of social or community responsibility, towards co-operative living no longer as a matter of unthinking conformity but of deliberate choice? This is the true Socialism, whether or not it takes what we now conceive as technically socialistic forms, and whether or not a degree of State Collectivism proves, as some people think, a necessary stage on the road out of Capitalism as we know it today. Beyond that, the road leads on to the voluntary fraternity which is the hallmark of the Social Mind.

Looking back for a moment to our earlier example from Western history, we can distinguish first a phase when

social responsibility was *felt* as a duty deriving from religious ties. This we might see as the intellect (major cycle) expressing itself through the emotional phase of a minor cycle. Then at the Renaissance begins a separative individualistic period of intense intellectual activity, culminating generations later in the Age of Reason of the eighteenth century ; *i.e.*, intellect (major cycle) × intellect (minor cycle), a double emphasis on lower mind. This leads on to the social-minded phase of the minor cycle, first by way of metaphysical social philosophers like Rousseau, and secondly by way of a transitional period in the nineteenth century characterized by utilitarian philosophy and enlightened self-interest. The whole development, from feudalism to the present, may be seen Theosophically as the Intellect, the perfecting instrument of the Fifth Root Race, playing through the particular foci provided by the phases of a minor cycle, in a world in travail for the birth of the Social Mind into objective experience at the completion of the major cycle.

G. M. CULWICK

SWAMI DAYĀNAND SARASWATI ON SHRĀDDHA CEREMONIES

In 1880 Madame H. P. Blavatsky, the Editor of THE THEOSOPHIST, forwarded to Pandit Dayānand Saraswati a letter sent to her, with questions about the Shrāddha ceremonies. The Swami replied in Hindi, and the English translation, which appeared in THE THEOSOPHIST for March 1880, is as follows :

“ The original meaning of the word *Shrāddha* is *Shraddhā*, ‘devotion’. It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of *Shrāddha* in honour of the *dead* does *not* bear out the original idea at all. *Shrāddha* really signifies to serve the living parents with all devotion, not the dead. And it is, therefore, useless to offer *Pinda* (rice balls) in honour of the dead, as it results in no good.”

CREATIVENESS

SOME of us are inclined to use the teachings of Theosophy as an escape from immediate action and creative thought. It is as easy to become bogged down by self-made Theosophical creeds and dogmas as it is by orthodox Church creeds and dogmas.

We become bound by imagined processes of unfoldment covering vast stretches of time; by fears of a back-log of bad Karma; by staggering comparisons with those who lead and teach us. We cling to anything which puts our day of Liberation farther into the future. We cling to it because we fear to face reality. We are like the exasperating lover who can see many reasons for not getting married and invent many more. All the teachings of Theosophy may be facts in Nature but let us not make a cobweb of them.

No battle was ever won by the continuous study of plans alone. Plans we may have to have, but we must move forward. We must meet the enemy, and anything which hinders us from joining battle we must throw aside.

We may attend Lodge meetings with unswerving loyalty, and memorize the Theosophical library backwards, and be a perfect "worker" for the cause, and still be dead. One original thought and one related action which makes us different is important, the rest is not.

We must challenge the things which tend to make our lives comfortable and patterned. Ideas are like guests—they should go in two or three days. Let us throw out the old and invite the new constantly. Let us live with challenging and original thoughts and actions and we shall be one with Life far sooner than we had thought possible.

FRED MORGAN

THE ULTIMATE REALITY

By M. R. WALKER

THE scientific generation of today, with the wonders of mechanical invention surrounding them, are inclined to regard the practical scientist as having the last word, and take the impression of their physical senses as the only criterion of reality, going so far in some cases as to renounce the idea of religion altogether. That some of the leading physicists have proceeded much farther, is unknown to the majority.

Sir J. A. Thomson, in *The Great Design*, says: "We are led from our own minds back and back to the supreme mind"; and Jeans in *The Mysterious Universe* gives a picture of the world growing from atoms that are as thoughts in the Supreme Mind, and so the world is best considered as pure thought.

To take our standpoint in the centre is the true method of philosophy, the intuitive method, for philosophy cannot go far without intuition. In seeking Reality, therefore, we should base our conception on a central principle of all life, the inner being both of things collectively and of everybody and each thing separately, this being the ultimate essence of the power that gives life.

The man of science, who has to deal with the physical world, must take what his senses and powers of deduction tell him, but in doing so he is limited. The region of metaphysical thought he does not aspire to explore; the

higher levels of morality and ethics are closed to him, and although the technique of the arts comes within his province, the aspiration and ecstasy of the artist does not interest him, nor does the mathematical mind consider the reverent meditation of a saint or sage a reliable gauge of any sort of reality. We must remember, however, that the latter method takes man to the beginning of things—his own sense of being.

Life, consciousness, is something more than mind. Mind may design, but it does not impart life. Consciousness is not only awareness, but a deep sense of our own being. We know that we are, not only because we think, for it is possible to stop thought and yet the sense of life, or being, remains; this not because of any physical or emotional consciousness, which would imply thought in the brain, but because of the deep cognizance of our own inherent being. The Brahmin, with his age-old philosophy, says: *Tat tvam asi* (I am That), and "That" means the deep essence, the breath of God in us all. God is that reality within us, and not only the reality of humanity, but of all plants, animals, lands, rivers, oceans, stars and suns; of Nature's laws and unseen forces—and contact with that deep underlying Life can be found in the higher reaches of human consciousness, where man's link with Reality, or God, begins.

Our fairy-stories are often parables, and the idea of the Divinity in man is dimly mirrored in that of *The Sleeping Beauty*. This represents the Divinity asleep within us; the hedge of thorns is a representation of the outer actualities of our existence. Only the destined prince, our will, directed towards the finding of God, can awaken our minds to the wonder of that hidden beauty.

The mind of the present age requires a God who is in tune with actuality, whose essence is the reality behind

the phenomena, and the soul or Spirit in man is his instrument of discovery. Now is the time when man should learn to explode the little atom of his personality and find God.

There was a time when it could be said that "East is East and West is West, and never the twain shall meet". This, however, only relates to the unessentials of the outer life. Deep within, known both to true mystics in the West and true Yogis in the East, lies the same Reality, the same Life in all. Humanity is One!

Amongst the unrealities, the shadow-show of life, in which each person seeks his own advantage, what is there which gives a deep sense of true being to the soul? That is what we must seek for. That is what we must prize. Can we find the reality in a rose? Not in petals, stamen, pistils; not even in the rose-hip or fruit, which provides the seed for another rose-tree. There is a mysterious beauty and a soft glow emanating from a rose, a depth of loveliness, an essence of love, which blend with the physical features, and make the real rose, which is so different from the artificial one. It is to this deep essence of beauty in a flower, which is its reality, to which the human mind responds.

And what is the reality of a tree? Is it roots, trunk, branches, twigs, leaves and nuts alone? No, there is a mysterious nobility about a great tree. A special spirit of nature seems to ensoul it, radiating wellbeing, a secret, noble life. Is this an illusion, or are the neat, correct findings of the senses the illusion? Is there not an indwelling Spirit which gives life to the form?

The indwelling Spirit, the hidden greatness, that is the secret key to the mystery of life. The deep indwelling Spirit in ourselves is the reality of us, part of the essence of God, the One undying Reality. That is the only unifying

principle in life: without it life would be unimaginable. Without the real life within only chaos could exist.

This flow of life-reality to the world never ceases. The physical shapes are but its shadows. The master-science, therefore, is to gain a knowledge of God. The neophyte in this search must learn to be sincere and unselfish, for any intrusion of the personality makes the search hopeless. In our lower life, one desire leads to another, and satisfaction or happiness is elusive, but on the inner way there are to be found experiences which for the first time make life deeply satisfying. Not without knowledge did the contemplative say: "Thou hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee!" The Real in us needs to find its completion in Unity with its Source.

This search brings the spirit of joy. The happiness of life smiles at us from the tiny daisy, or the dainty ladybird; in truth, from all the kingdoms of nature. To injure or mutilate any living thing is sacrilege, bringing false notes to the symphony of life.

Later comes the stage where one must seek the inner God in all people; and to find, in a coarse, despised, unevolved human being, that inner, noble soul, is the obeisance of one God to another. For there is, in all, the underlying, noble life, and to show it forth is the *raison d'être* of our existence.

"Know ye not that ye are the Temple of God?" To find the hidden God is to find the Oversoul of all: our souls are a breath, an essence of that Royal Life.

M. R. WALKER

ASTRONOMICAL PREDICTIONS OF THE MASTER K.H.

By ALEXANDER HORNE

BETWEEN the years 1881 and 1883, as C. Jinarājadāsa tells us in his Introduction to *The Early Teachings of the Masters*, two English ground-breakers, A. P. Sinnett and A. O. Hume, laid one of the foundations to our present system of Theosophical knowledge by their series of "Questions and Answers"—they propounding the questions, the Masters M. and K.H. furnishing the answers in letter form. One of the questions propounded by these "lay Chelas" happens to read as follows :

"Could any other planets besides those known to modern astronomy (I do not mean mere planetoids) be discovered by physical instruments if properly directed?" and the reply in small part (the *Letter* itself is a very long one, and deals with many questions of scientific interest) is as follows :

"They must be. Not all of the intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist, and that there are innumerable planets 'burnt out,' they say—in *obscuration*, we say—planets in formation and not yet luminous, and so forth. . . . Edison's tasimeter, adjusted to its utmost degree of sensitiveness and attached to a large telescope, may be of

great use when perfected. When so attached, the 'tasimeter' will afford the possibility, not only to measure the heat of the remotest visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer (an F.T.S., a good deal protected by M.) thinks that if at any point in a blank space of heaven—a space that appears blank even through a telescope of the highest power—the tasimeter indicates an accession of temperature and does so invariably, this will be a regular proof that the instrument is in range with a stellar body, either non-luminous or so distant as to be beyond the range of telescopic vision. The tasimeter, he says, 'is affected by a wider range of etheric undulations than the eye can take cognisance of'. Science will *hear sounds* from certain planets before she *sees* them. This is a prophecy."¹

There are several aspects of the above *Letter* that I should like to comment upon, and I will take them one at a time. In the first place, it is absolutely necessary that we transport ourselves in imagination to the scientific "atmosphere" of the early 'eighties, if we are to obtain a fair and objective appraisal of the Master's *Letter*. In this rather laborious manner we will abstain from falling into a double error: the error, on the one hand, of ascribing to Him special knowledge which He could very easily have obtained through access to current scientific periodicals; and the error, on the other hand, of failing to appreciate at its full value the scientific knowledge the Masters apparently did have on Their own account, and obtained by means other than "scientific"—knowledge which orthodox science has to some extent since caught up with and thus corroborated.

¹ *The Early Teachings of the Masters*, ed. by C. Jinarājadāsa, 1928, pp. 167-8.

Except for such instruments as the telescope and spectroscope, the very tools that were available to astronomers as late as the 'seventies and 'eighties were somewhat crude and elementary. Take Edison's tasimeter, for example, an instrument that seems to have created some interest in scientific circles at the time, though, like Columbus' trick with the egg, it now appears to us to be childishly simple. It consisted essentially of a cell of carbon-black sandwiched in between two sheets of platinum, each of which was in circuit with a source of electricity, such as a battery, and with an instrument to detect and measure an electric current, such as a galvanometer. When a change in the electrical conductivity of the carbon cell was produced, thus increasing or decreasing the current passing through, this change could be detected by the galvanometer.

It was found that this change in conductivity could be produced by a change in the pressure exerted on the carbon particles; and this change in pressure could in turn be effected in one of several ways. It could be produced manually and directly: by the pressure, for instance, of a screw acting on a diaphragm pressing on the carbon cell; or it could be produced indirectly: by the lengthening of a bar of metal, for instance, pressing against the diaphragm under the expansive influence of heat. In the first case, this tasimeter was merely an instrument for measuring extremely minute increments of pressure; in the latter case it became an instrument for the detection of infinitesimal increments of temperature—that is, an extremely sensitive electro-thermometer. It was hoped that this latter form would thus find a ready application in astronomical observation and discovery—in the measurement of stellar heat, for example; and Edison actually described an instrument for this purpose to members of the National Academy

of Sciences meeting in Washington in the spring of 1878, but apparently nothing very startling came of the suggestion.¹

Yet his was probably the most sensitive instrument of its kind known at the time; so sensitive that it could detect the small amount of animal heat radiated from the hand held eight or ten inches away from it. But for the measurement of heat radiated by pin-points in space countless millions—not to say billions—of miles away, that was another matter.

So the first serious attempt to measure the radiant heat of stars was not made till about 1890, utilizing the radio-micrometer of C. V. Boys, an instrument designed on the principle of the thermocouple, and thus also a kind of electro-thermometer, but somewhat different in principle from Edison's tasimeter. But this later attempt also was not too successful. While satisfactory enough in detecting the heat reflected from the moon, "when pointed to the brightest stars no indications were obtained". Thus it appears that even at that late date (1890) it was thought that "the indications of heat from the stars obtained by previous observers must be spurious". It was actually not till more sensitive instruments were devised that in 1898 and 1900 reliable indications of heat from some of the planets and stars were received.²

So much for the achievements of science up to the time of the writing of the *Letter* referred to at the beginning of this article. It was a time far removed from the spectacular discoveries of our present day, with our radio and television, radar and other electronic developments.

¹ *Scientific American*, June 22, 1878.

² H. H. Turner, art. "Photometry," *Encyclopedia Britannica*, 11th Ed.

Hertz did not announce his discovery of the electromagnetic waves which bear his name till 1877, and it is these waves which are the basis of modern radio engineering in all its forms; Marconi did not develop his practical system of propagating and detecting these Hertzian waves (wireless telegraphy) till some ten years later; and it was not till some forty years still later that the reception of these same Hertzian waves from outer space came to be detected, and it is this last-mentioned development that has a direct bearing on the Master's prophecy, as we shall see. As to the possibility of "hearing" a planet before it actually came into physical view, if the prophecy was given any kind of serious consideration it must have seemed—in view of the elementary knowledge of the times—a wild dream indeed. Even that redoubtable literary inventor, Jules Verne, who was at his prime during the era we are discussing, and who did dream up so many of our present-day inventions, seems to have stopped short of so impossible a thought. And even our modern Jules Verne—H. G. Wells—with the vastly greater scientific knowledge at his disposal, does not seem to have been able to project his powerful imagination towards this achievement that the Master refers to as one of the "things to come". So elementary in fact was the status of astronomical science in this respect that the *Encyclopedia Britannica*, 11th Edition (1910-11), was constrained to say that the only source of astronomical knowledge available to us at the time was physical sight and mathematical calculation based on the mutual attraction of celestial bodies. Now, physical sight and its appendages—the telescope, the telescopic camera, the spectroscope, the photometer, and so forth—are no doubt familiar to most readers; but the discovery of celestial bodies by means of mathematical calculation may not be so familiar, and it is tempting to give

it some consideration in the present instance, for "thereby hangs a tale".

Up to about the middle of the nineteenth century, there were only seven known planets in the solar system—Mercury, Venus, our Earth, Mars, Jupiter, Saturn and Uranus. Neptune was not discovered till 1846, although it had been seen since 1690 but wrongly taken for a fixed star. But about a quarter of a century before its actual discovery as a planetary body, astronomical tables of the motion of Jupiter, Saturn and Uranus began showing that the last-named planet was subject to an irregular form of motion that could not be satisfactorily accounted for by the mutual attraction of the then known members of the solar system. Various attempts to explain away this "apparent" discrepancy having failed, it then came to be seriously suggested in some quarters that the discrepancy was indeed real, and not due to errors of different kinds. It was then proposed that this discrepancy be rectified by the assumption of the existence of a hitherto unseen planet, whose mass and orbit of motion (combined with the known mass and orbits of the existing planets) would be such as to constrain the planet Uranus to move in the orbit disclosed by actual observation. The path where such an imaginary planet would necessarily travel was plotted, telescopic "traps" were set for it, and toward the end of September 1846 it was actually seen and identified, travelling in the very path that had been mathematically predicted for it!¹

But history was apparently to repeat itself. Pluto, the ninth planet in our solar system, was discovered in February 1930 at the late Percival Lowell's private observatory at Flagstaff, Arizona, near the position predicted for it by that

¹ Art. "Neptune," *ibid.*

astronomer, who believed that the observed motion of Uranus was not entirely satisfied by the discovered motion of Neptune, but made it necessary to postulate the existence of a trans-Neptunian planet. Here again, there were many who disbelieved in the theory, and who blamed the observed "perturbations" on inaccuracies in both theory and observation; when the planet, now called Pluto, was discovered, they credited this to a happy "accident," and not another vindication of a mathematical calculation.

Why does all this interest us? Well, it so happens that Neptune is also apparently given to "perturbations," and with the newly installed 200-inch telescope at Mount Palomar in California, and more accurate calculation, the diameter of Pluto has been found to be only about one-half of what was originally ascribed to it, and its mass only one-tenth of the previous estimate—a mass altogether too small, it is said, to account for Neptune's irregularities. As in the case of Uranus, it is now thought that another trans-Neptunian planet, if found, might account for the troublesome perturbations. Tackling the question from another angle, Dr. Karl Schutte of Munich, Germany, predicts the discovery of a trans-Plutonian planet from a study of comets and their orbits, at a distance of about 77 astronomical units; that is, just about twice as far away as Pluto is.¹ So the search for a missing planet is on again. Is there any possibility that it will be "heard" before it is seen, as the Master predicts? We shall come to a discussion of such a possibility in a moment.

Before we do so, let me point out that Neptune and Pluto are of interest to us for still another reason, recalling the reader's attention to the beginning of the Master's *Letter*, where He says:

¹ *Science News Letter*, April 1, 1950.

“Not all of the intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected.”

Now, this phrase “*in the orbit of Neptune*” is extremely curious. Just what can it mean? How can one planet be in the orbit of another planet? So far as astronomy knew at the time, each planet kept its own respectful distance from the sun, and had its own private orbit, undisturbed by the intrusion of any other planet. It thus made no sense whatever to speak of a planet or planets “in the orbit” of another planet. But that was before the discovery of Pluto. Now it has been found that Pluto has a very uncommon orbit altogether, entirely unlike any of its sister-planets. During part of its travel around the sun, it is farther from the sun than is Neptune; but for the remainder of its path it is nearer than Neptune. Moreover, its orbital plane is inclined some seventeen degrees to that of the ecliptic, and therefore shows an almost similar inclination to the orbit of Neptune, the latter travelling around the sun in almost the same plane as the earth.¹ It is only this inclination of the orbital plane of Pluto with respect to that of Neptune which prevents the two orbits from intersecting in space.² With Pluto now on one side of Neptune and now on another, and with an orbital plane that all but intersects that of Neptune, it could now with some reasonableness be said that Pluto is “in the orbit” of Neptune. Which leads us to an intriguing question: When the Master said, “We know that such [planets] exist and *where* they exist,” could He have had Pluto in mind, half a century before the official discovery of that planet?

(*To be concluded*)

¹ The angle of inclination between Neptune's orbit and that of the earth is actually $1\frac{3}{4}^{\circ}$ to be exact.

² Art. “Pluto,” *Enc. Brit.*, 15th Ed,

A THEOSOPHICAL CHURCH

By SIDNEY RANSOM

IT is useful occasionally to recall our landmarks and to consider whether the direction of our travelling is what we really intend. A check-up on our position cannot but be useful. Creeds and statements of beliefs, essential as they are, must be in line with the Law of Growth, if we are to avoid stagnation. A continuous renewal is called for. If the universe itself, as we are now told, exists by a continuous creation, then we, the microcosm, can only grow by a perpetual renewing. The wording of creeds and dogmas may remain unchanged for centuries, but there must be an ever-deepening realization of the fundamental meaning behind those creeds. Though our deepest conviction can never be fully described, we are yet forced to use language as a means of indicating to another the trend of our thoughts and intentions. There is high justification for the continued use of traditional words, sanctified by the honourable purposes for which they have been used, and we must hesitate greatly before changing words. Such a venerable word, undoubtedly, is Theosophy; and for many people it peculiarly describes their aim and purpose in life. Our conception of that aim and purpose should not be static, however long the word remains as a landmark. As with all great words, Theosophy has suffered misunderstanding and mis-use by the ignorant. It has been freely used in connection with our Church, and it is surely remembered that the early leaders definitely used the phrase "Theosophical Church"; it was hoped that through this Church

a true interpretation of the ancient creeds and ceremonies might be given to the world, and a deep awakening of the spiritual life be made manifest. It was hoped that the mistake would not again be made of confusing Religion with religions. In a notable lecture he gave in 1925 on "The Revival of the Mysteries," Bishop Wedgwood said that "from the storehouse of wisdom garnered in the Theosophical Society the reforming movements must derive their inspiration and guidance, as has the Liberal Catholic Church". Our first Presiding Bishop, to whom we owe so much, added, "the work of preparing for the Mysteries has been going on within the Theosophical movement for some time past". If the intended purpose was to revive the Mysteries, it must mean that a pathway was offered along which we might safely travel and be admitted to those Mysteries. What a golden possibility is there—a Church whose priests and congregations had entered the Mysteries! A *Statement of Principles* issued on behalf of the General Episcopal Synod, dated 1938, may usefully be recalled. On page 5, it speaks of "how man can ultimately know God, whose Life he shares, by gradually unfolding the divine powers that lie latent in him. . . . This method of approach to divine Truth has often been called Theosophy since the third century A.D. It is identical with the ancient Para-Brahmavidya of the Hindu Upanishads. It finds complete justification, of course, in Scripture, and Theosophy has constantly appeared in the religious thought of both East and West, denoting not only mysticism but also an eclectic philosophy underlying religions. . . ." Then again, on page 12 of the same official *Statement*, we read: "The Liberal Catholic Church aims at being a Gnostic Church, in the sense of aiding its members to reach for themselves this certainty of knowledge—the true Gnosis."

Our present Presiding Bishop writing in 1928, in his capacity as Regionary Bishop, says very plainly under the heading of DOCTRINE: "Our message may be described as Catholic sacramentalism upon a basis of Theosophical mysticism, or as some would prefer to put it, occultism. It is necessary that we should be very well acquainted with the Theosophical basis and be able to express it in Christian terms, wherever Christian terms are available."

All this has been generally understood and accepted, but from time to time it is necessary to re-establish and confirm these original aims and intentions. New members, even new priests, may not have realized what is this special contribution which the unique Liberal Catholic Church has to offer (and, so far as I know, is not offered in the same clear way by any other Church).

This being so, it was a surprise, recently, to hear that a certain regular attender at our services had declared that "the Church would not progress until it had been cleared of all connection with Theosophy". What he meant by "progress," I do not know. If he meant larger congregations, handsome churches and popular preachers, then he was hoping to compete with the efforts already being made by so many sectarian groups. Did his idea of progress, however, mean spiritual growth, deeper realization, increased ability to carry out God's Will? I do not know, but such progress would not be obtained by removing our landmarks.

Again, I have heard it advanced that by retaining any suggestion of "occultism" in our Liturgy, or making reference to it in sermons, we keep the public away. The public prefers orthodoxy, we are told, and keeps away from anything "peculiar". Well, we have in fact made some such experiments, but these concessions have not actually resulted in larger congregations. There may be a good case for some deletions from earlier Liturgies, but not if the

deletions are intended to make the Liturgy more orthodox, or to accommodate the public. Were we finally to offer only what is already offered in many other Churches, we would be ceasing to fulfil our particular mission." There should be no scruple, in the widest and proper use of the word "Theosophy," but there is naturally a distinction between a knowledge of Theosophy and membership of that Society which very correctly uses the word to denote the Theosophical work of its members. Members of that Society would agree that Theosophy can be studied outside membership of any Society; nevertheless, it is not unreasonable to expect that every one genuinely interested in the L. C. C. would be at least sympathetic to the work of the Theosophical Society, if for no other reason than that of gratitude.

What do we primarily expect of our clergy? Not that they should necessarily have followed a theological course, such as is prescribed for professionals. It is quite interesting that information should be available on such subjects as Church architecture and Church law (and lore), ornaments, the theories held by ancient theologians, the history of the Popes, and so on. But such knowledge is secondary to our purpose. There could be a thoroughly worth-while priest in our Church without any of these adornments. What is expected is that priests are chosen because of their fitness to be channels of the Lord's blessing; that they should be men who encourage, awaken, inspire. Among the beautiful titles given to Our Lord is that He is "the Great Enabler," and His priests are invited to help in the enabling work, which the world so sadly needs. Remembering gratefully our landmarks it may be boldly stated that no priest can be expected to do efficient work in the L. C. C. who has not carefully studied *The Science of the Sacraments*, *The Christian Creed*, and *Esoteric Christianity*. Until we are granted further revelation, these 3 books are fundamental;

they are certainly not yet out of date. A longer list could, of course, be given (and our Presiding Bishop has prepared such a list), covering parochial and other aspects of a life of service. Then, the carefully chosen Collects and Readings present a perfect year's course of discipline, and they call for a prayerful study and the exercise of a humble imagination. So carefully have these Readings been chosen, that every line is full of meaning, yet so easy to miss in a casual reading. If the L. C. C. stands as a testimony to the existence of esoteric and occult realities (and may I also say "Theosophic" realities) behind the forms of religion, then we should welcome the possibility of achieving that knowledge, nay, be certain that the knowledge will come to any devout worshipper who faithfully disciplines himself, following the well-tested rules and methods to be found recorded in many a Theosophical book.

If then, as some do ask why, our Church has not yet blossomed as much as we had hoped, my own answer would be because the Church has not continued to be sufficiently Theosophical. I know of no other word that so completely expresses my meaning. We may not look for the kind of results that the world seeks, but we may well ask ourselves whether we are succeeding in feeding those sheep of His, however few in number who have been attracted to this Church. "Merely generalities," a friendly critic may say. Very well, here are a few particulars (and readers can easily think of others).

1. Are we helping in any organized way to train ourselves and others (particularly ourselves)?

2. Is our individual knowledge of Theosophy, Occultism and Mysticism growing?

3. Are we endeavouring to understand sympathetically the inner experiences *as recorded by some of the great saints and seers*?

4. Are we beginning to be able to testify to the validity of our services in terms of our own personal experience ?

5. Are we happy in the thought that our beautiful Liturgy, though the very best so far, is yet relative and thus amenable to changes as deeper understanding of God's Will is revealed to us ?

5. Are we individually making every reasonable effort to promote the work of the Church, not only by attending Services, but by offering our particular talents to the work ?

If life implies growth, and an ever-nearness to the Light, then it would seem natural that the whole technique and form of our services may one day be entirely different from what we are accustomed to. Instead of praying and imploring, for example, is it not possible that as our stature increases, we may be entrusted to invoke the course of the service ; that we will in those days have Temples of Invocation, where acts of magic will be consciously performed in the service of mankind ? But to reach such a step implies training, discipline, selflessness. Before great changes take place, there must have been a series of smaller changes. Our landmarks will ever remain, for they are of the nature of Eternity, but as we grow there must be corresponding adjustments in our presentation.

Our Liturgy, *e.g.*, might well come up for consideration by the Episcopalean Synod, say, once in every three years, and every member of the Church should be encouraged to send his suggestions to his priest or Bishop ; and due consideration should be given to such suggestions. To conclude : Are we a Theosophical Church ? Are we, indeed, intended to be such ? It is because I feel there are some who would reply " No " that I have written this article.

SIDNEY RANSOM

THE I AM MOVEMENT

By C. JINARĀJADĀSA

MANY people have written to me concerning the I Am movement and its claims to represent various Masters, particularly the Adept who is known under the name which He used during the time of the French Revolution, Comte de St. Germain. I have read a certain amount of the literature, and we have in the Adyar Library several of the volumes published by this movement. The best and most dispassionate statement concerning the movement is that by Professor Charles S. Braden, Professor of the History and Literature of Religions in Northwestern University, in his book *These Also Believe*. As the title of his book implies, Professor Braden is anxious to know what are the beliefs of the various organizations which he lists, and he does not show the slightest animosity against any of them. For instance, he describes fully the movement of "Father Divine," who speaks in the name of God and some of whose followers claim that he is God. Also, there is a description of "Jehovah's Witnesses" as also of the Theosophical movement and the Liberal Catholic Church, as well as the I Am movement.

Wherever possible, Professor Braden has tried to interview leaders in these various movements, and Mr. James S. Perkins, General Secretary of the American Section, gave him personally all the information that Professor Braden required about the Society. His reports of the Theosophical

movement and of the Liberal Catholic Church are eminently fair-minded, though there may be a slight error here and there.

One striking fact is that when he tried to get an interview from Mrs. Edna Ballard, who now leads the I Am movement, he never succeeded. The following is what Professor Braden reports about this movement, and what he says is purely factual, as he gathered his material not from those who attacked the movement, but from the literature published by the movement itself:

Condensed from Prof. Braden's Report¹

The I Am movement was started in 1930 near Mt. Shasta in California by Mr. Guy Ballard, a mining engineer. He evidently knew of the existence of the Masters as taught in Theosophy. One day on Mt. Shasta a mystic experience happened to him, in which he was handed a "cup of life" by a mysterious but ordinary-looking young man who later transformed himself into the majestic figure of the Ascended Master Saint Germain in white jewelled robes, who gave him certain teachings on the laws of the universe and showed him a number of previous incarnations in which Guy Ballard, his wife "Lotus," and his son figured prominently. Guy Ballard returned to the mountain on several occasions between August and December 1930, and experience after experience came to him, in which he met the Master Saint Germain and was enabled either out of the body or by "projected consciousness" to see many previous incarnations, the interior of a mountain opened to reveal mystic splendours and assemblies of Ascended Masters to whom he was introduced, and for hours he watched a cosmic screen on which were depicted lost continents and civilizations, as well as pictures of the future.

The story of the visions is set out in a book, *Unveiled Mysteries*, published by the St. Germain Press, Chicago, in 1934

¹ Miss Katherine Beechey, one of my helpers, has made this summary from Professor Braden's article.

when Mr. and Mrs. Ballard adopted the *nom de plume* of Godfré Ray King. This book became the principal textbook of the movement and achieved a remarkable circulation, being accepted as true by hundreds of thousands of American citizens of all classes. Within ten years, after a somewhat slow beginning, the movement had swept the entire country and was claiming more than a million followers.

The prime movers in the movement are Guy Ballard, his wife Edna and their son Donald. They seem to have been quite obscure people and nothing much is known about them. Guy Ballard was born on a farm in Kansas on July 28, 1878; it appears that he had been a medium for thirty years before the movement was launched. He was engaged in mining ventures, though apparently without any formal training as an engineer. In 1929 he was indicted on a charge of "obtaining money and goods by means of the confidence game," but though a warrant was issued for his arrest he was not apprehended. It was one of his obsessions that one day he would find gold. His movements during the ten years prior to 1929 are somewhat obscure. In 1916 he married Edna Wheeler, a professional harpist, and their son was born in 1918. She was particularly interested in all forms of occultism and had worked in a bookshop in Chicago called the "Philosopher's Nook" managed by her sister, and had published a magazine *American Occultist*, and another, *The Diamond*. The whole background of the two was thus a fitting setting for such a movement as I Am.

The beginnings of the movement are hard to trace. Edna Ballard held secret meetings in Chicago in 1930 at the time when Guy Ballard was having his mystic experiences in California, and with the knowledge of them messages began to come through Mrs. Ballard, her husband (on his return to Chicago), and their son, who all became the Accredited Messengers of the Ascended Masters. At first Saint Germain, then Jesus, and later an increasing number of Ascended Masters spoke to the world. The first regular 10-day class was held in the Ballard home in Chicago in 1934 with ten students present, all pledged to secrecy. From there it spread to other cities, the classes increased in size and the movement began to "take". It drew particularly two classes of persons,

those already believers in the occult, and "patriotic" persons, for a strong emphasis was placed on the welfare and prosperity of America. The Ballards were tireless workers, speaking, attending meetings, giving radio talks, publishing books and so on. The biggest success came in Los Angeles (though also later the severest opposition) where huge crowds necessitated the taking of the large Shrine auditorium seating 6,000. At the peak of its popularity in 1938 the daily receipts from the sale of books, etc., and from "love gifts" was estimated at \$1,000 a day. The humble living and simple meetings gradually changed into a regime of luxury cars and expensive hotels and meetings which were highly colourful and dramatic with complicated rituals that focussed attention on the pictures of the Masters Saint Germain and Jesus, the huge symbolic Chart of Life, and above all on the Accredited Messengers.

The Ballards were for a long time accepted as bona fide messengers and there was a spirit of utmost harmony within the group, but with power and riches Mrs. Ballard particularly changed, becoming hard and domineering. Dissension arose among local committees, notably in Los Angeles, and the chairman was summarily dismissed; the same thing occurred elsewhere.

Sometime in 1939 a sudden change of policy was adopted which banned all public classes, the reason apparently being the growing criticism of the movement in the press and a revival of the accusations of fraud against Mr. Ballard. There came also a distinction within the groups themselves in the form of the One Hundred Percenters—those who were committed 100 per cent to the I Am teachings. For them it was necessary to follow no other teachings and to abstain from meat, onion and garlic, tobacco, liquor, narcotics, card-playing and all sex activities. Only One Hundred Percenters could hope to reach the stage when an ascension of the purified human body could be made. In the groups questions were not encouraged, and it was "absolutely imperative" that there be no discussion and no disclosure of what takes place in the group.

At the end of 1939 came a crisis with the illness and death of Guy Ballard and the cremation of his body. Although Edna Ballard announced to the 17-day class that was running

that "Our Blessed Daddy Ballard made his Ascension last night" and that he was now an Ascended Master, the question arose: Why was his body cremated if he had ascended? It was then that the disintegration of the movement began, and it has suffered enormous losses since, though Edna Ballard carried on as before and messages continued to come through, some of them now dictated by the Ascended Master Daddy Ballard. His portrait was shown with those of Saint Germain and Jesus, and "calls" were made to him as to the other Ascended Masters.

But in July 1940 investigations that had been going on for some months led to an indictment by a Federal Grand Jury of the Ballards, together with a score of their prominent leaders, on eighteen counts for obtaining money from the public by fraud. The case was dismissed on September 8, 1941, but the long-drawn-out trial and wide publicity badly discredited the movement. The charges were renewed and a fresh trial, begun on December 2, 1941, lasted 32 days, with adverse publicity as before. The result was the conviction of Mrs. Ballard and her son. Mrs. Ballard appealed and the judgment was reversed; the Government again appealed and the original conviction was sustained. The case went to the Supreme Court and a decision was made in late 1946 voiding the indictment because of illegal drawing of the Grand Jury. Mrs. Ballard was placed on probation for a year subject to very rigid restrictions that she cease operating directly or indirectly the I Am Movement, and the use of the U.S. mails was denied to her and to the St. Germain Press. The trial with its publicity wrought havoc among the members, and the movement began rapidly to fall apart. The Los Angeles headquarters was closed and Mrs. Ballard and her son left the city. The subsequent operations of the movement are difficult to follow. The headquarters is now in Chicago, with Mr. and Mrs. Potter as the present leaders there. Some phases of the headquarters' activities have been moved to Santa Fe, New Mexico, and some of the publishing and literature distribution is done from there. The *Voice of I Am* appears as a monthly and another publication, the *I Am Ascended Master Youth*, is published bi-monthly by "Miracles, Inc.," Denver, Colorado, evidently edited by Mrs. Ballard. She still maintains remarkable vigour but travels less than formerly, spending most

of her time in Chicago. Apparently closed classes are still conducted, but she alone now receives messages from the Ascended Masters, and those from her Ascended Master husband are less frequent. She seems now to be less dictatorial in her control and allows a reasonable degree of freedom in the movement. There are no statistics of membership. Only the number of One Hundred Percenters is known, and in Chicago this is as large as ever. In 1948 a 12-storey downtown building was purchased, one-third of which is used for carrying on their many activities. More literature is being circulated in Chicago than ever, with reading-rooms open to the public. A recent tendency is an expanding Youth movement with annual summer conferences given up to daily sessions of "decrees," messages from the Ascended Masters, recreation and dramatizations of episodes from their textbooks, as well as occasional question-and-answer meetings taken by Mrs. Ballard.

It is impossible to give a systematic presentation of the theological ideas of the I Am teaching, for as one reads their literature one quickly becomes lost in a maze of what are to the uninitiated at least meaningless terms, with words piled on words often used in meanings other than the accepted ones, as the Ascended Masters give their messages to the world. Nor is there inner consistency. *Unveiled Mysteries*, the original text, and the first revelation to Guy Ballard, contains no single reference to the I Am. And only half a dozen Ascended Masters appear there out of a score and more that have since been disclosed. The I Am is taken from the *Book of Exodus* when God said to Moses, "I am that I am". As at present used I Am is quite impersonal, and usually spoken of as It. Yet to It are assigned such attributes as love, wisdom, will, purpose, etc. There is a Supreme Source, an ultimate reality, of which the I Am, or "the Mighty I Am Presence" as it is usually called, is an individualized expression. There are also hosts of cosmic beings, and of Ascended Masters, the Great White Brotherhood, and so on, to whom one may turn for help and through whom the vast resources of cosmic power may be made available to mankind. An Ascended Master is a living tangible being of great wisdom, power and love, who operates freely throughout the whole universe. He has by his own effort generated within

himself enough power and love to break all the bonds of human limitation and is thus independent of time and space and able to manifest in any or many bodies or shapes at will. The two that stand out prominently in the movement, and whose pictures are displayed in its sanctuaries, are Saint Germain and Jesus, and with them later the portrait of Guy Ballard. Saint Germain is the principal figure, more often invoked and heard, we are told, than any other. He was Samuel of the Old Testament, St. Alban, and Lord Francis Bacon (who wrote Shakespeare's plays). Jesus has become more prominent as the movement developed. (A distinction is made between Jesus and "the Christ".)

The function of the Ascended Masters is to help mankind but they can only help man if he makes the "call". The great good sought is to make the ascension and be released from the round of births and deaths. The principal means to attain is by the help of the Ascended Masters, which is made through the "decree" or "call," which can be used for personal, social or group ends. This decree is the I Am counterpart of prayer, but its spirit is not supplication but command. But as there are powerful constructive forces in the universe, so there are powerful, destructive ones, which are attempting to destroy America and do evil to the individual. Evil entities exist and must be destroyed. One of the most spectacular aspects of the I Am movement is its "protection," especially during the war, of America by the constant decrees of the followers. The Ballards seem to have a passion for America, which country is the special concern of Saint Germain, who works to purify and direct it so that it may become a spiritual chalice for the whole world.

The I Am movement is exceedingly conservative in its views. It is violently opposed to strikes, labour agitation, communism or anything that threatens the *status quo*. It was antagonistic to the New Deal and had a profound distrust of Roosevelt.

A notable feature of the I Am movement is "precipitation". Guy Ballard would put out his cup and it would be filled, he stretched out his hand and a cake or a gold piece appeared in it. The followers of the movement make a good deal of

"affirmations," and here the teaching runs very close to New Thought. Mrs. Ballard asserts that whatever a man puts his attention upon he compels to come into his world, and so a man can command health, prosperity and happiness through the I Am activities. Undoubtedly part of the appeal lies there, for there are many unhappy, troubled, poor, sick people who want these things desperately. Adoration to the Mighty I Am Presence is urged, but the Bible is little used and seldom quoted, nor is much said about the churches. Jesus exhorts the groups to "put aside everything they have ever studied". The general attitude to other movements is that in the I Am movement is to be found the fulfilment of them all.

As for the moral teaching, Mrs. Ballard once declared that their ideal for the student body was that "it should be the finest, cleanest, most decent, refined, fearless and well-behaved group on earth" progressing constantly through their calls to the Mighty I Am Presence. This is not the whole of course, but it covers a good deal of ground if taken in a broad sense. There is a distinct emphasis on celibacy, even in married life.

The movement goes on, changed somewhat and changing. It is questioned whether it will hold together when Mrs. Ballard dies and makes her Ascension. There is the possibility that Donald Ballard may carry on; on the other hand it may break up into smaller groups each going its own way under a regional leader. At any rate there is all the material of a cult, an extensive literature of messages from the Ascended Masters which are taken as authoritative direct revelation, there are the magazines, and there are the pictures of the two Masters most directly concerned, a ritual and much other cult paraphernalia; and it is not impossible that the Ascended Masters may find a channel for continued communication. But it may well be doubted whether the movement will ever again attain the success of the middle and late nineteen-thirties.

K. A. B.

It is impossible for anyone either to endorse or to deny the claims of any individual as to his being in touch with any Master or Adept. Often many have asked me what

I have to say concerning Mrs. Alice Evans Bailey's pronouncements signed "The Tibetan". All I can say is that for a presumed Adept, the writer is very long-winded. In the communications purported by the I Am movement to be from various so-called Adepts, the following names are included :

Ascended Masters: Saint Germain; Jesus; Sunat Kumara; Lord Maitreya; Maha Chohan; Surya; Silent Watcher; Serius; Serapis Bey; Kuthumi; Morya El; Hilarion; Tall Master from Venus; Chara Ara; Chanera; Chananda; Lanto; Amen Bey; Polaris; Eriel; Hercules; Cuzco; Helios; Astrea; Ray-O-Light; Oromasis; Cyclopei; K-17; Pelleur; The Great Tenor; Saint Divine; Mary the Mother of Jesus; Quan Yin; Venus; Diana; Queen of Light; The Lady Masters Nada, Leto and Meta; The God of Light; The God of Meru; The God of Himalaya; The God of Tabor; The God of the Swiss Alps; The God of Gold; Gods of the Mountains; The Goddesses of Light, Liberty, Purity, Mercy, Justice, Harmony, Music, Peace; The All-Seeing Eye; Mighty I Am Presence; Great Divine Director; Great Central Sun; Mighty Victory; Cosmic Flame of Cosmic Victory; The Great Cosmic Light; The Great Cosmic Beings; The Seven Kumaras; The Seven Mighty Chohans; Elohim of Peace; The Great White Brotherhood; The Brotherhood of the Royal Teton; The Brotherhood of Mt. Shasta; Angel Deva of the Jade Temple; Archangel Michael.

C. JINARĀJADĀSA

THOUGHTS ON DEATH

By A. C. BENHAM¹

ALMIGHTY God, in whose Light do live the souls of them that depart hence after they are delivered from the burden of the flesh, may we realize here and now a full and abiding conviction that life is eternal.

May we realize the consoling fact that what we call death is really birth.

Let us not by tears and lamentations hold this friend near to earth; the Spirit remains with the Absolute Spirit of which it has always remained a part.

May all shadows vanish from the valley of death, and may it become for us a pathway glowing with the glory of Eternal Day. Amen.

“When a man freeth himself from the bonds of the desires of his heart, and findeth satisfaction in the Real Self within himself—such a one has attained spiritual consciousness.

“His mind is disturbed neither by adversity nor prosperity; accepting both, he is tied to neither. Such a man meets the changes and events of life, be they favourable or unfavourable, with equanimity—likes and dislikes being foreign to him, he is no longer bound by attachments or things.

“Each goeth to that which he worshipping, according to his degree of spiritual comprehension. Those who worship gods, or angels, go to dwell with personal gods or angels, those

¹ Mr. Benham died in December 1949, and this article was found among his papers by his daughter, Mrs. Evelyn B. Bull.

who worship ancestors, go to dwell with ancestors. Those who worship spirits, go to the land of spirits. And those who worship Me, in My Essence, come to dwell with Me in My Essence."¹

Let us not, my friends, look upon death with hearts wrung by anguish, with eyes blinded by tears. Let us rather view death as a friend, who sets free the soul from the heaviest of its chains, who opens the door to a wider freedom.

Death is but the passing of a soul from the prison-house of a dense physical body into the greater freedom of an ethereal body.

Death is the greatest of earth's illusions, there is no death, only continuous changes in life. To us who are living here, this life seems the real; but when the hand of death has smitten down our physical bodies, as it has already that of our friend, we too shall know that we are freer, happier, lighter, and more powerful for good without that physical form than with it.

Let us draw nearer to that Eternal Life of which we are a part, and on which the whole visible and invisible universe depends, yet from which we separate ourselves when we live only for self and things of the earth which perish.

Brought by the Angel of Death face to face with those things which change not, though all things else change, let us learn to read the mystery aright, and to know that what we call death is but the entrance to another sphere in which the true man lives a stronger and better life than ever before.

The particular use of death is that it gives us a period for the assimilation of our earth experiences. It is a harvest time of the soul, a period in which experiences can

¹ From *Bhagavad Gītā*, possibly the oldest of all Bibles, and the one that Emerson preferred.

be wrought into greater faculty and a wider range of power. When this building of experience into faculty and this transmuting of thought and feeling into character are completed, then the Ego is ready to return into incarnation in order to gather more and more experiences.

The purpose of life is to evolve perfect human beings. We are apt to consider the Golden Stairs in a materialistic way, but in the spiritual sense they are composed of "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

The same simile, the same solid foundation, can be used to construct a bridge that will carry us safely to the other shore.

We must comprehend life if we are to comprehend death, and realize with the Chinese philosopher that "birth is not the beginning of life nor is death the end".

If we let our life be covered with the veil of unknowing, then the same veil will inevitably cover our sight after death, but if a man fills his consciousness with the light of understanding, then that light will not fail him at the hour of death.

Death then loses all its horror—the horror caused by darkness—for the light always brightens the path, and when we walk by that light, the light of understanding, we shall not find darkness either in life now, or life hereafter.

We should not hesitate to study and gain knowledge that the mind can assimilate and indefinitely retain, for

the mind goes on for ever and it is only by our striving and persistent effort during each earth-span that we can advance toward the goal of perfection. The world beyond the grave exists under the same natural laws as this which we know, and has been explored and examined with scientific accuracy.

The truth is that the day of blind belief is past ; the era of scientific knowledge is with us, and the problems which in earlier days were left entirely to religion are now revealed by this scientific knowledge. The first thing that we learn is that death is not the end of life but is only a step from one stage to another.

Try to comprehend the unity of all ; there is one God and all are one in Him. If we can bring home to ourselves the unity of that eternal love, we shall realize that whether we live or die we are the Lord's, and that in Him we live and move and have our being. The more we know, the more fully we can trust, and the more we *know*, the better we understand how much more there is to know. This gives a very small insight into the mind of our friend, some of his own deductions mingled with others.

Let us put into practice the thought expressed by Tennyson :

“ Ring out the grief that saps the mind,
For those that here we see no more ;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

Then we may come in time to accept the thought of Sir Edwin Arnold :

“ Never the Spirit was born !
The Spirit shall cease to be never !
Never the time it was not,
End and beginning are dreams.
Birthless and deathless remains
The Spirit for ever ;
Death hath not touched it at all,
Dead though the house of it seems ! ”

Let us pray: O Father of Light, in whom is no darkness at all, we thank Thee that in Thy loving providence Thou hast drawn our brother from the unreal towards the Real, from the darkness of earth into Thy glorious Light, through the gates of death into a Splendour beyond our comprehension.

Our loving thought shall follow and surround him ; oh, take Thou this our gift of thought, imperfect though it be, and touch it with the eternal fire of Thy Love, so that it may become for him a Guardian Angel to help him on his upward way.

Thus through Thy loving-kindness may we in deep humility and reverence become fellow-workers with Thy boundless power, and may our weakness be supported by Thine infinite strength ; that we, with this our brother, may in due time attain unto the wisdom of the Spirit, who with the Father and the Son liveth and reigneth, God throughout all ages of ages. Amen.

A. C. BENHAM

REVIEWS

A Theosophist Looks at the World, by N. Sri Ram, T.P.H., Adyar, pp. 218, price Rs. 4-0-0.

Mr. N. Sri Ram, with a depth of wisdom and clarity of insight, presents to the reader the great problems of the world bathed in the light of a simple and yet profound Theosophy. The student will be charmed by the ease with which intricate Theosophical teachings, usually presented in technical terms, are unfolded and related to the various problems, in the language of everyday use. The book is based on a number of lecture transcriptions and magazine articles, and gives those who are not yet acquainted with the author's eloquent and inspiring lectures, an opportunity of contacting his unique presentation of Theosophical teachings. This is a book to be highly recommended not only to the student, but to all those who are interested in the problems of today, and who seek illumination on their solution.

D. G.

Buddhism, by Christmas Humphreys, Penguin Books, pp. 256, price 1s. 6d.

This book on *Buddhism* comes as a welcome addition to the world

of Buddhist literature in original and translations. Mr. Humphreys is the President of the Buddhist Society of London which he helped to found in 1924. His wide study and travels in the East endow him with an authority on Buddhism which makes his present work all the more valuable for all scholars and students. In it we find an epitome of history, biography and philosophy pertaining to the origin, development and ramification of Buddhistic thought throughout the world.

In his Preface the author gives an indication of the fact, which many of us lose sight of in our interpretation of the Gospel of the Buddha, that Buddhism as it is practised today is a family of religions and philosophies. In the Introduction that follows, Mr. Humphreys ably sums up the salient features of the religion from its origin up to the time when, on account of its wide tolerance and catholicity, it assumed its present form in the many countries where it spread. Whatever may be the form, its cardinal teachings, namely Anicca (change), Anatta (separative ego), Sunyata (plenum-void) stand out boldly on the background of

the intrinsic purity of mind's essence. Though Nirvana (coalescing of consciousness into Tathata or Be-ness) is indicated as the human goal, it propounds the theory of a process of becoming which admits of no conceivable end.

The chief forms of Buddhism, the Hinayana and Mahayana, and their chief characteristics are described with lucidity and precision. The ethical part of the Buddha's teachings, the Four Noble Truths, the Noble Eightfold Path and the Five Precepts with which, we are told, the Great One was chiefly concerned, and its practical philosophy, namely, sorrow, its cause and remedy as embodied in the tenets of the Theravada or Hinayana school, are dealt with in terse, incisive language.

The Mahayana or Northern Buddhism with its expanding Bodhisattva ideal, and its offshoots, the Tibetan, Chinese and Japanese forms, are also portrayed with insight and wealth of detail. The Tantric borrowings of Tibetan Buddhism and its admixture of superstition and priestcraft, the influence of the old schools which gradually moulded the body of teachings taken to China and produced a unique blend of Indian and Chinese philosophies, the "dynamic intensity" of the Japanese school (Zen), are all vividly described. One notable characteristic of the Maha-

yana is that it grows and is still growing. Based on what is called the Buddha principle which exists for ever, its evolution does not depend entirely on one personality. It includes within it the Hinayana which it calls superficial, since obviously the latter cannot fully satisfy the need of an expanding intellect. It seeks to comprehend the principles of Absolute Reality, the world of duality, the nature of Avidya, the Trikaya, Buddhology, *i.e.*, supreme wisdom, and finally Nirvana.

About the evolution of Buddhism in Japan (the Kegon philosophy of Jijimuge) it is said that "the unimpeded inter-diffusion of Absolute Reality and each individual thing is the last word in human thought".

The independent and unique development of Buddhist art in China and Japan is also touched upon. The inclusion in the book of the "Fundamental Buddhist Beliefs" of Col. Olcott, and the "Twelve Principles of Buddhism" by the author, help to clarify the main points to be grasped by the lay reader. The Buddha Dhamma points the Middle Way to Salvation. The increasing interest in its teachings both in the East and in the West will no doubt attract many to the study of this volume, which makes informing and refreshing reading. N. R. S.

A Study of the Bhāgavata Purāna, or Esoteric Hinduism, by Purnendu Narayan Sinha, T.P.H., Adyar, second edition, price Rs. 12.

This is a very fine summary, in some 700 pages, of one of the greatest of all the Purānas and its 18,000 shlokas. The author has attempted to reproduce the text in its essential features, omitting unimportant details, poetical descriptions, prayers and adorations—some of them most beautiful and sublime, and has also omitted the introduction by Suta and his conclusion.

His own observations are most helpful and are clearly separated from the text by brackets. By diagramming genealogies he renders a service to the student. His descriptive illustrations enable us more clearly to understand the words of the text.

The lover of the Scripture will find the stories told so simply a source of joy. The student of the esoteric side of Hinduism will discover new interpretations to clarify his thought. The author himself was greatly helped by the commentary of Sridhara-Svamin to the understanding he puts forth.

Especially useful is the correlation of the Tenth Skandha with the rapturous outpouring of mystics of every age. This Skandha is much misunderstood by the critic who would see even in the Songs of

Solomon, a mere rhapsody of human passion, when in fact it is the ecstasy of the soul for the Divine.

A. S. D.

The Two Worlds, by S. N. Agarwal, Hind Kitabs Ltd., Bombay, pp. 173, price Rs. 5-8-0.

Principal Agarwal enjoyed his world tour and has re-lived his experiences when writing this book. His tour, which occupied some months in 1949, was made for the purpose of studying western educational methods and to spread the knowledge of Gandhi's teachings. The fifteen countries visited included Japan, the U. S. A., England, Austria, Germany, Italy and Greece. Mr. Agarwal was fortunate in meeting many interesting personalities such as His Holiness the Pope, Professor Einstein, and Dr. Frank Buchman.

What he saw and heard interested him deeply and he returned to India provided with many new ideas, but more than ever convinced that each country should develop its own institutions according to its own indigenous culture.

Mr. Agarwal found that there are at present two worlds divided by ideologies. He has little faith in the United Nations and feels that there is not much to choose between Communism and Capitalism.

The impression that one gets from reading this book is that the world is really much the same everywhere. Personal and economic problems face all men and every nation. To Principal Agarwal the only way to lasting peace lies in the Gandhian ideals of universalism and non-violence.

E. W. P.

Healing by Water, by T. Hartley-Hennessy, A.R.C.A., C. W. Daniel Co. Ltd., pp. 262, price 21/-

"Drinking Sunlight" is the alternative title and the theme of the book, which is dedicated to "the tired mothers . . . who toil on when Health has gone; and to the many sufferers for whom the medical profession can do no more". The work deals with hydrotherapy or water-cure, which has existed all over the world from ancient times. In modern times, says the author, as a method of healing, hydrotherapy has become a failure because of the rejection of the fundamental principle upon which it is founded, namely, *sun-drenched surface water* and not deep water should be used in the cure, for only the former has locked up within it sunlight having restorative elements like oxygen and atomic and magnetic properties.

The author quotes supporting evidence from the Bible and works of many philosophers, physicians,

poets and priests; and describes how this science of healing prevailed in ancient Egypt, Greece, Rome, Japan and India.

In the author's view dread diseases like arthritis and cancer can be cured by hydrotherapy; and methods of treatment are outlined in the book. "All man has to do to restore his diseased and painful bones to health and vigour is to consider the wonders of God and drink of the sun-drenched water (rain water), the water that He provided for all creation." In the face of the rapid movement of modern medical science with its concentrated drugs and vitamin tablets it will need a good deal of *faith* to adopt sunlight water-cure. But, as the author says, Truth, unlike the fashions of men, never changes.

From the point of view of occult science, "just as the sun floods his system with light and heat, so does he perpetually pour out into it another force as yet unsuspected by modern science—a force to which has been given the name 'vitality,' which is one of the most important factors in the attainment and preservation of perfect health—a factor for the absence of which nothing else can entirely compensate". Does sun-drenched water supply this factor also?

M. S.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1951

OFFICIAL NOTICE

I hereby appoint Captain Carl F. Stillman, U. S. N., Navy Number 3923, Box 1, F.P.O. San Francisco, California, U.S.A., to be Presidential Agent for Japan.

C. JINARĀJADĀSA,
President

8th May 1951

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

On White Lotus Day a number of members assembled at 8 a.m. in the familiar and beautiful setting of our Headquarters Hall. The statues of Mme. Blavatsky and Col. Olcott in the alcove, beautifully illuminated by daylight lamps, were surrounded by living plants. Roses, jasmine, pink lotuses and white water-lilies were placed on the pedestal below.

Mr. C. D. Shores presided in the absence of the President and Vice-President. After the Prayers of the Religions Mr. Shores read a greeting from Miss Hunt, General

Secretary of New Zealand, where the President is now touring. Dr. Srinivasa Murti read from the *Bhagavad Gītā* in Sanskrit and English, and Mrs. Geraldine Culwick from *The Light of Asia*. Mr. Shores then gave a brief but beautiful address on "H.P.B.". He spoke of the symbolism of the white lotus, saying that the lotus is a symbol of truth which is in the universe and which should be growing in each one of us. He related incidents in the life of Mme. Blavatsky and spoke of her great capacity in addition to her occult gifts—she was musical, could paint and write, and she was a brilliant

conversationalist. Her whole life was sacrificed to the work of the Great Ones and the service of the world. It is for us to follow in her footsteps.

After the meeting, those present offered flowers in memory of H.P.B. and her co-workers throughout the world who have passed over.

In the afternoon coins were distributed to poor people from the villages near Adyar.

New Zealand

The Annual Convention was held in December 1950 simultaneously with the 75th International Convention, with Mr. G. Hodson presiding in the place of the General Secretary who was at Adyar. Despite a transport strike some 30 members from other places were able to reach Auckland.

The President, Mr. Jinarājadāsa, has been visiting New Zealand during April and May, where his lectures have been much appreciated and well attended. He left on May 24 for Australia.

England

The Annual Convention of this Section was held at the National Headquarters in London at Whitsuntide, from May 11th to 14th. About 400 members gathered together under the chairmanship of

the newly elected General Secretary, Mr. C. R. Groves, and a number of very interesting and helpful meetings were held. In his closing remarks Mr. Groves said that the idea which had emerged from the Convention was the need for free, joyous and spontaneous living. A number of overseas members were present at the Convention, including Miss Helen Zahara (Recording Secretary of the Theosophical Society), Mr. Norman Pearson (former National Vice-President of the American Section) and Mrs. Pearson, Mr. Otto Viking (Denmark) and Miss Ann Kerr (U.S.A.). The Convention was a very successful and happy occasion.

Finland

1950 was for Finland a year of steady work along well-established lines. Membership rose by 25 to 721, and all the 23 Lodges met regularly for study and discussion in addition to the usual public work of the Section. In Helsinki the activities of three lively youthful groups have been a feature of the work, one of children aged 4—11 years, another of teen-agers and the third, older. Three enterprising Lodges on the west coast joined forces in a short and successful Summer School held in a member's house. The Section magazine is doing very

well and evidently appeals to a public beyond the Society since it has about 800 more subscribers than there are members in the Section.

The Annual Convention of the Finnish Section was held at Easter. It was opened by Dr. Jussi Angervo after which members had the pleasure of hearing from Mrs. Magda Aspelin a first-hand account of the Double-Diamond Jubilee Convention at Adyar. At another meeting a guest speaker from Germany, Mr. M. Alexander, described the reconstruction of the work of the Society in that country. One day was set aside as a Youth Day, when the ceremony of the Lotus Circle was beautifully performed. Every meeting was well attended by members both from the city and the country, and for the public lecture all the 280 seats in the hall were occupied.

Central America

This Section is going through a rather difficult time and has had to report a somewhat diminished membership for 1950. Efforts are, however, being made to revive three Lodges which have become inactive, and the General Secretary, Señora Amalia de Sotela, hopes to be able to report an improvement in the situation before long.

Norway

The Norwegian Section reports a successful winter season with steadily increasing public interest and a number of new members, most of them young.

The outstanding event was the inauguration of the new Headquarters in Oslo on April 19th, 1951, with a subsequent week of lectures by Mr. Otto Viking from Denmark. The Headquarters is in a new building, centrally situated, and its beautiful and well-appointed rooms owe much to the work of one of the members, Miss E. Sparre, who is an interior decorator. In the same building is a large vegetarian restaurant, run by the Nordic Health Society, with which it is hoped to establish cordial relations. The work will be much easier in these ideal conditions and the Section looks forward happily to welcoming Mrs. Josephine Ransom to speak this year from its very own platform.

Denmark

The Section Convention was held at Easter on the island of Lolland and received sympathetic notices from three local newspapers. The public lecture, which was well attended, provoked a lively discussion over the coffee served afterwards.

The Lodges in Copenhagen have had very regretfully to give up the

premises which they had been sharing, the cost having been found too heavy for their resources. The problem of finding suitable accommodation has for some time been in the forefront of discussion at gatherings of the members.

Membership declined somewhat in 1950, chiefly among non-attached members. At the end of the year it stood at 344.

British East Africa

Sri Rohit Mehta and Srimati Shridevi Mehta have been continuing their tour in East Africa. From Dar-es-Salaam they went to Lindi, in the southernmost province of Tanganyika, where they formed a new Centre of the T.S. Afterwards they went inland and in April were in Mwanza, on Lake Victoria, 900 miles north-west of Dar-es-Salaam. On the way they stopped at Morogoro and Tabora. At both Tabora and Mwanza they have formed new Lodges, mostly consisting of young people. From Mwanza they were planning to charter a special plane to go across the Lake to Entebbe, the capital of Uganda. Then they intended to visit Kampala, and from there go westwards to spend a few days in the Belgian Congo, before returning to the East Coast, paying a series of further visits to places in Uganda, Kenya and northern Tanganyika on the way. Sri Rohit Mehta writes :

" In all we are visiting 20 places in East Africa and Belgian Congo. The response of the people to Theosophical idealism is tremendous. We must have sold in the course of these few days books worth more than 1200 shillings—and now we have no more books and the people want them. The scope for Theosophical work is very great—only if some workers can come here from time to time from India."

India

The Annual Conference of the Bengal Theosophical Federation was held during Easter at Calcutta, Prof. Tulsidas Kar, who has since passed on, presiding. Public lectures, which were well attended, were given in English and Hindi.

The National Lecturer of the Theosophical Society in India, Sri U. G. Krishnamurti, made an extensive tour in the Andhra Circars Federation followed by visits to Poona, Bombay and other towns up to Baroda, Ahmedabad and Bhavnagar.

Indonesia

A happy and enthusiastic Convention was held in Bandung in March at which Mr. Soemardjo presided. Great efforts are being made to revive the Lodges, to gather in the dispersed members and to re-establish the work in this Section on a firm footing.

United States of America

Mr. Norman E. Pearson, until recently National Vice-President of the Theosophical Society in America, and his wife are on their way to Adyar to attend the next session of the School of the Wisdom which commences in October. They will make a lecture tour of three to four months in the British Isles which will include attending the English Convention in London and the European Federation gathering to be held at Camberley in July.

Mr. N. Sri Ram, who is touring America, gave two public lectures at Washington. Mr. N. Sri Ram is accompanied by his daughter Radha. Miss Radha Sri Ram was recently married to Mr. R. Burnier.

An *At Home* was held at Olcott, Wheaton, to express good wishes to Miss Eva M. Minnich who is making her home at Krotona after 20 years' service at the National Headquarters.

Under the auspices of the Field Programme a new Lodge was founded in Lakeland, Florida, on December 12.

Canadian Federation

The Secretary-Treasurer of the Federation, Mr. James G. Bremner, writes that the Federation is greatly indebted to the Theosophical Society in America for its co-

operation in allowing Mr. Seymour Ballard of the staff at Wheaton to give public lectures in Victoria, Vancouver, B.C., Edmonton and Calgary. Mr. Ballard was well received.

The Lodges in Vancouver and Victoria are looking forward with keen interest to the visit of Mr. N. Sri Ram in June.

Indochina

Mr. Pham Ngoc Da was appointed as Presidential Agent in November 1950, and great progress is being made in re-establishing Theosophical work in Viet-Nam. The Leadbeater Lodge in Saigon, formerly chartered under the French Section, was transferred to the new Presidential Agency and its name changed to the Viet-Nam Lodge. On March 24th, 1951, a second Lodge was chartered, this time at Vinhlong in South Viet-Nam, under the name Duoi Chon Thay (At the Feet of the Master).

Two delegates were sent to the 75th International Convention at Adyar in December, Mme. Nguyen-thi-Hai and Mme. Ho-thi-Co. On their return they had the joy of taking with them, as a present from the President, a young Bo Tree from Buddha Gaya, whose planting was made the occasion of a religious and civic ceremony.

Since then, Mme. Hai has organized an appeal for funds to build

a Headquarters for the Society in Saigon and the results have exceeded her expectations. A site has been procured, and 235,000 piastres (about Rs. 52,000) remain in hand towards the costs of construction. The Saigon membership continues to grow.

Another group is at work at Hue in Central Viet-Nam, although conditions in that part of the country have so far prevented the formation of a Lodge. Meanwhile, members there have set themselves to the immense task of translating Theosophical works into Vietnamese in order to facilitate the spread of this knowledge in their country.

State of Israel

Dr. I. S. Cohen was appointed Presidential Agent in December 1950 and it is hoped that before long the work of the Society will be established in Israel.

Malaya and Singapore

A new Lodge has been formed at Seremban with a membership of nine. This is the fourth Lodge to be founded in Malaya and Singapore. The President is Mr. A. Neela Pillai, and weekly meetings are held in the Vivekananda Hall, Seremban.

Mexico

The Annual Convention of the Mexican Section took place in San

Luis Potosi in December 1950. A report of the activities of the Lodges was presented by delegates from the Lodges, and Sr. A. de Peña Gil was re-elected General Secretary by a large majority. The Section has 24 Lodges and 433 members.

Pakistan

Karachi Lodge received an invitation to send a representative to the U. N. meeting in Indonesia and this, no doubt, was because the Society in Pakistan had been instrumental in founding the United Nations Association of Pakistan. The Presidential Agent, Mr. Jamshed Nusserwanji, is now the Vice-President of the Association, and Mrs. Gool Minwalla, a prominent worker in Pakistan, is its Secretary General.

Karachi Lodge will very much miss Brother C. E. Anklesaria who passed away recently. He had given long and valuable service to the cause of Theosophy in Pakistan.

Greece

The Annual Convention of the Greek Section was held in January. The General Secretary, Mr. Kimon Prinaris, was re-elected with Mr. Costis Melisaropoulos as Joint General Secretary.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ; ... <i>Teosofia</i> .
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosof.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1907	Finland	...	...	...
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Theosophical News and Notes</i> .
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	... <i>Ex Oriente Lux</i> .
1912	Indonesia	Mr. Soenardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	... <i>L'Action Theosophique</i> .
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Sig. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	... <i>Adyar</i> .
1918	Egypt	...	...	... <i>Norsk Teosofisk Tidsskrift</i> .
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	... <i>Theosophia</i> .

* Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria
1921	Iceland	...	Gretar Fells	...	Ingolfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostria.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania
1925	Yugoslavia
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica
1929	Paraguay
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
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1951	Presidential Agency.	...	Capt. Carl F. Stillman, U.S.N.	...	Navy Number 3923, Box 1, F.P.O. San Francisco, California, U.S.A.

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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression hereof, within the limits of courtesy and consideration for others.

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Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

IN THE THEOSOPHIST for June I referred to a strike in New Zealand of the waterside workers. The strike is still continuing and is in its fourteenth week. **Labour and Capital** In the meantime, as the Wellington Waterside Union has now been disbanded by the Government, new Unions are being formed and registered little by little. The ports are beginning to work and ships are slowly being discharged. It is obvious that the Labour Government that was in power till two years ago had constantly given in to the demands of the Unions in order to avoid a clash with their supporters. The new Conservative Government has found that a stand has to be made to prevent the Trade Unions completely dictating the policy of the country. The Trade Union Federation in England has refused to support the Labour Union of New Zealand, for they have realized that the matter is not one of an industrial dispute but is a political issue.

One effect of the delay to shipping in the ports is that the principal companies in Britain sending ships to New Zealand have raised freights by 50 per cent. They say they are losing heavily as ships are so long delayed due to the strikes.

In all these industrial disputes between capital and labour both sides completely forget that millions suffer who are neither for capital nor for labour. As an instance, I arrived in New Zealand by the S.S. *Wanganella*, one of two steamers that ply between Australia and New Zealand. I was to return by the S.S. *Monowai*, but this ship is laid up with the strike. The ship I came in was working under Australian Articles. I was due to return by the *Wanganella* on May 24th. The steamer was in Sydney when in sympathy with the New Zealand wharf workers the crew walked out. They insist that the ship be run on New Zealand Articles.

One disastrous effect of this stoppage at Sydney is that on the ship were some 120 emigrants from various countries coming to New Zealand. They had, of course, only the small amount of money they were allowed to take with them from the country of departure—they were mostly “assisted emigrants”—but the strike left them utterly stranded on board. They suffered greatly from want of means. The ship gave them meals and accommodation on board but I do not know for how long as the ship is still in Sydney. Then there were some 100 passengers going to England who booked to leave by the S.S. *Wanganella* to Sydney on the trip before mine, to connect with the steamer to England. The Air Flight Companies have chartered special planes, but of course these passengers for ships for England can take only sixty-six pounds of luggage instead of their usual trunks. I should most likely have been stranded for two or three months in New Zealand but for the fortunate circumstance that the steamer coming from Canada to Sydney, the S.S. *Aorangi*, calls at Auckland, and I have been able to get a berth on it.

In all these labour disputes no one considers the effect they will have on the public and the Karma that is

involved for millions. As a result of the struggle between the two groups in New Zealand the cost of everything is steadily rising, not to mention the inconvenience caused to the public in many other ways.

Normally communication between the North and the South Island is by steamer at night from Wellington with sleeping accommodation. As the crews will not work the ship, it is being worked by officers of steamers that are laid up in Wellington awaiting the discharge of their cargoes. But with the diminished crews and the difficult passage, the steamer only runs each way three times a week and in the daytime, the passengers having to sit on deck for ten hours, no meals being provided except a cup of tea and sandwich at 10 a.m. and at 3 p.m. As I had to cross both ways by this boat, by special exception the Company allowed me to use a cabin, but as I saw the 900 passengers scattered about the deck, I could not help pondering over the problem of the Karma which is owing to them by those who have created the labour dispute. Train services in the country are greatly curtailed.

There is not the slightest thought or action emanating from any one of us which does not affect all others. We are in very truth our "brother's keeper". The law of Karma is being put into operation by us every moment of time either raising obstacles to our progress, or earning opportunities for progress. All the time, the law as stated by Longfellow is working:

"Though the mills of God grind slowly, yet they grind
exceeding small;

Though with patience stands He waiting, with exactness
grinds He all."

We wonder constantly why our lives are full of so many petty annoyances and inconveniences of health and loss of opportunities and disappointments of hopes.

We have earned these by our breaking the law of Karma in the past. The problem so acute today between labour and capital everywhere is not merely due to industrial or economic troubles. Fundamentally it is the clash of the Karma between the individual and all mankind. Who shall show the way out of the morass?

May 24

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No one who is pledged to the ideal of Universal Brotherhood can be unaware of, or indifferent to, the tragedy of the violent struggle between labour and capital which exists in many nations. At the moment as never before, I am plunged into the midst of a very violent form of this struggle in Australia. I have already mentioned how I had to return to Sydney from New Zealand by the Canadian-Australasian steamer *Aorangi*, because the two regular steamers between New Zealand and Australia are held up, one in New Zealand and the other in Sydney, owing to a strike in New Zealand of the waterside workers.

I write this on June 6th. The departure of the S.S. *Aorangi* for New Zealand, Fiji and Vancouver was fixed for tomorrow. But two days ago, the Trade Unions called out sixty men of the ship. The ship of course cannot sail, and does not know when she can leave Sydney. Four hundred and eighty passengers were booked for the journey, but they are now stranded in Sydney.

How strikes can affect vitally a nation's welfare is exemplified in what has happened here in Australia. A steamer from New Zealand came to Melbourne to load 8,000 tons of wheat for New Zealand. Similarly, another ship came to another port to load 6,000 tons of flour for New Zealand. Now, New Zealand produces little wheat, her chief exports being frozen meat, butter, cheese and wool.

She must therefore import wheat. But these ships coming from New Zealand were declared "black" by the wharf workers in Australia, who refused to load the cargo. The Australian Government, which is no longer a Labour Government, directed men in the forces to load both ships, as these vital commodities are badly needed in New Zealand.

This action of calling in men in the forces may seem outrageous, but it is the usual action in countries of Europe, like France and Italy, where every male must give two or three years of military service. After that period he is placed in the Reserve for several years, and periodically called upon for training of about three weeks a year. When, in France for instance, there is a clash between Unions and the Government and no agreement is possible, and all transport is stopped, causing complete disruption of transportation, with the inevitable hardships involved to millions of people, the Government calls the workers "to the colours". This puts them on the basis of soldiers, and if they disobey, they come under military law. Such a drastic action is intended only to be temporary, but it usually has the result of making the leaders of the workers ready to come again to conferences to solve the dispute.

While I was in New Zealand, a ship was to be loaded with wheat to be sent urgently to India, because of the terrible famine in Bihar. As the "wharfies" would not do the work, "returned soldiers," though no longer in the Army, were asked to do the loading for the usual pay, so that the ship could be sent quickly to India.

In 1926 when a Labour Government was in power in Australia, it passed a Crimes Act, to try to control the violent actions of the Unions. The present Government of Mr. Menzies, which is a coalition of the National and Country Parties, the latter representing the graziers and

farming interests, has invoked this Crimes Act, which provides that where any person interferes with overseas or inter-state shipping he can be prosecuted. Under this Act, summonses have been served on various Labour leaders of the Dockers' Unions. It is said, but how far it is true I cannot say, that at the moment in Australia the Dockers' Unions are being manipulated by Communistic influences. It is on this issue of stamping out Communism that the Menzies Government received a clear mandate from the electorate in June.

Yesterday was the opening of the case against a prominent Union leader in Sydney. All work stopped in all ships at the docks, and the wharfmen assembled in their thousands in the principal street of Sydney, Martin Place, on which is the Federal Building, in the court-room of which the case was to begin. At least 5,000 gathered for an angry demonstration, and newspaper pictures are shown of the clash with the police. The case has been adjourned for three weeks, to give an opportunity for the defence to gather all the material necessary. Other cases are pending against other Union leaders.

A strange element in the situation is that in several places the Union officials have directed the men to return to work, but the men have utterly ignored the orders of their own leaders.

The present clash between labour and capital is less an industrial dispute than an attempt by labour to dominate the policies of the country. Labour in Australia is very highly organized, and little by little it has become a very powerful force. In Australia, as in New Zealand, the position may be summed up by saying that a small section of a democracy is attempting to dominate the far larger remainder of the democracy. Thus the problem is not so much industrial, but of a different nature, such as existed

once in ancient Athens where democracy battled against an oligarchy. Today there is no oligarchy, but a Cabinet Government by a majority party. Constantly a small section of the Nation—it matters little whether it is labour or capital—acts violently to impose its will on the complaining but helpless majority of the Nation. The millions who are the consumers are being ground between the upper millstone of labour and the nether millstone of capital.

Long years ago my sympathies instinctively were with the Trade Unions, as for several generations the workers had been so badly handicapped in their attempts to get better conditions for themselves. But this sympathy has slowly changed, and in one case, as now in Sydney, it is antipathy, because of the cruelty caused by a small Union.

The bus services in Sydney are owned and operated by the Government, that is, they belong to the people and are to serve the people. In several of the suburbs the only means of transportation into the city is by these buses. Two weeks ago many buses on several routes could not operate, but *not* because the bus drivers and conductors went on strike. The buses have constantly to be repaired, and a small Union of 120 of the repairmen went on strike. They had appealed to the Government Arbitration Board for an increase of pay, and were granted an increase of $7\frac{1}{2}$ per cent. However, they went on strike because they demanded an increase of $33\frac{1}{2}$ per cent, and in addition £2 per month "industrial allowance," instead of the one shilling per week they receive at present.

Needless to say, thousands of office workers were badly inconvenienced, as there were no tram or railway services available in these suburbs. The Government insisted that the repairmen should resume work, before any further discussions as to wages could take place. After ten days,

the repairmen have given up their strike, pending the Court hearing in two weeks, and the bus services are normal again. But think of a situation where 120 men can cause acute inconvenience to thousands of people, because they refuse to go to arbitration and insist on forcing the hand of the Government.

* * *

The day after the above was written, action has at last been taken by the Executive of the Australian Council of Trades Unions. They have declared that Australian unionists should not become involved in the New Zealand watersiders' dispute. This means that the trouble at the Australian ports should be ended, but it is not, as the Sydney wharfmen still refuse to work.

I referred to a great demonstration in Martin Place on the day a case was begun against a Trade Union leader. In Melbourne 5,000 men had been working under the instruction of the Executive, when 100 watersiders interfered and induced the men to suspend work. The Melbourne Waterside Workers Federation has taken disciplinary action against these 100 watersiders, fining each £2, and suspending him for a day.

We are now facing an industrial dispute, affecting not one nation only, but the whole world. The strike of the wharfmen and associated workers means danger to others. The well-known P. & O. ship, S. S. *Strathaird*, came into Melbourne a few days ago. Captains ask for two tugs to help to guide a ship into dock. But the men working the tugs went on strike. The Captain of the *Strathaird* ably and without any help from tugs brought the ship into dock. But had there been bad weather, he would either have had to anchor outside before entering the dock, or risk a great deal by trying to keep to schedule. In a similar fashion the whole world today is being affected by what may happen

in any one country. Just as it has been said that no man lives to himself alone, so, similarly, no nation any longer can consider its affairs as the concern only of itself. Where, then, is the solution?

In the course of a Convention lecture at Adyar in December 1941, I pointed out that the world needs to be organized as one unit into World Directorates, with Directorates controlling the distribution of goods for export, for raw materials, shipping, hygiene, etc., of *all the nations*. Since 1941, the United Nations has been created, and we have a World Bank (though not directed by the U.N.), a World Health Organization, a World Security Council, and a World Police Force (now in action in Korea). It seems to me that industrial disputes must also come under a World Directorate created by the U.N. Wherever in a country there is a violent dispute that is not ended in three weeks, due to a clash between labour and capital that is upsetting the economy of *all* nations, a world "work force" created by the U.N. must come into operation. Each nation must contribute its quota of workers—miners, dockers, seamen, engineers, and every other type of worker classed as "labour," and workers of a different category classed as "capital"—industrial managers, bankers, accountants, clerks, etc.—to make the "work force". This force should be sent in a fleet of aeroplanes to restore the operations of the dislocated services, taking forcible charge, on behalf of the world, of the clashing interests of both labour and capital. Probably the very fact that such a force exists, ready to act, will force the contending groups to some agreement, lest the dispute be taken out of their hands by a body representing the interests of all the nations which are being made to suffer, because of the intractability of two contending groups.

* * *

The report from London on June 8 is that 80 ships are idle in the docks in London because 1,400 tally clerks ("white collar" workers) have gone on strike, because 80 more clerks have been added to their roster, and they consider that their livelihood is in danger. Between 6,000 and 7,000 dockers and stevedores are unemployed and cannot work the ships because the tally clerks are absent. Eighty ships in the docks in London, that have come from and are to go to countries north and south, east and west of the world, are kept idle, prevented from doing their work to serve the world. My idea of a "work force" surely is not so crazy as it appears.

* * *

A cable from London on June 12th says that some 102 ships are held up in London docks, including 28 food ships. The strikers have rejected a back-to-work plea by the strike leaders. The ban by waterside workers in Sydney on ships to New Zealand is lifted this morning, June 13th. This is due to the fact that a large ship, the S.S. *Dominion Monarch* (26,460 tons), has reached Sydney from England on the way to New Zealand. The ship was declared "black" by the watersiders, and the Government announced that the ship would be loaded by the military. Last night a detachment of 120 officers and men were brought to Sydney to do this work. This has evidently convinced the Federal Council of the Waterside Workers Federation to lift the strike. This does not necessarily mean that the struggle between the People and the Unions is over.

C. JINARĀJADĀSA

MEPHISTOPHELES ON THE ECONOMIC DEPRESSION¹

By C. JINARĀJADĀSA

JUST now, with almost an economic collapse in many countries, the remedies suggested are many and distinctly confusing to the layman. One remedy which was once discussed in England and in the British Colonies is what is known as the Douglas scheme. Other remedies suggest a new unit of exchange to substitute gold.

It is interesting to see how Goethe, in his artistic creative mood, touches upon this problem of credit. It comes in his *Faust*, and in a distinctly humorous way. But in spite of the fact that Goethe deals with it so lightly, there is evidently a fundamental principle underlying what he says. In the second part of the drama, Faust is introduced to the court of an Emperor, and Mephistopheles has a conversation with the Emperor and his courtiers. As in the world today, the Emperor and the courtiers lament the economic distress. What they all need is, as today, more gold. But it is here that Mephistopheles has a brilliant suggestion:

MEPHISTOPHELES

“Where, in this world, doth not some lack appear?
Here this, there that,—but money’s lacking here.
True, from the floor you can’t at once collect it,
But, deepliest hidden, wisdom may detect it.

¹ Reprinted from THE THEOSOPHIST, March 1933.

In veins of mountains, under building bases,
 Coined and uncoined, there's gold in many places :
 And ask you who shall bring it to the light ?
 A man endowed with Mind's and Nature's might."

But the retort is made that all that he says is interesting but not to the point :

CHANCELLOR

"Therewith to help our needs you naught determine.
 What wilt thou, here, with such a Lenten sermon ?
 I'm tired of the eternal If and How :
 Money we want : good, then, procure it now ! "

Mephistopheles then replies :

"I'll furnish what you wish, and more : 'tis, true,
 A light task, but light things are hard to do.
 The gold's on hand,—yet skilfully to win it,
 That is the art : who knows how to begin it ?
 Consider only, in those days of blood
 When o'er the Empire poured a human flood,
 How many men, such deadly terror steeled them,
 Took their best goods, and here and there concealed them !
 'Twas so beneath the mighty Roman sway,
 And ever so repeated, till our day.
 All that was buried in the earth, to save it :
 The Emperor owns the earth, and he should have it."

Here we must note the idea behind the suggestion, which is that, after all, all exchange which is not direct barter is a matter of credit. A bank note is only testimony that when presented its value in goods can somewhere be obtained. In ordinary transactions, no one is particularly anxious to go to the vaults of the Bank of England or France or the United States to see whether there is actually gold at the back of the bank note. The Nation's word is sufficient on the matter. So similarly, in the play if it is possible to induce the people to accept the signature of the

Emperor that there is gold under the earth, it does not at all follow, provided the people believe what the Emperor says, that the gold need be dug up.

The Emperor, who is somewhat drunk, signs a document which is brought before him, and then forgets all about it. But it is promptly copied and multiplied, and issued as "money". A transformation takes place at once. Money circulates, and the economic situation is over. So we find the officials one after another testifying to the ending of the economic crisis:

LORD HIGH STEWARD (ENTERS HASTILY)

"Highness Serene, I never dared expect
To trumpet forth a fortune so select
As this, supremely blessing me,
Which I announce with joy to thee:
Reckoning on reckoning's balanced squarely;
The usurer's claws are blunted rarely;
I'm from my hellish worry free:
Things can't in Heaven more cheerful be."

GENERAL-IN-CHIEF (FOLLOWS HASTILY)

"Arrears of pay are settled duly,
The army is enlisted newly;
The trooper's blood is all alive,
The landlords and the wenches thrive."

The change has been brought about merely on the Emperor's proclamation, which the Chancellor reads:

CHANCELLOR (READS)

"To all to whom this cometh, be it known;
A thousand crowns in worth this note doth own.
It to secure, as certain pledge, shall stand
All buried treasure in the Emperor's land:
And 'tis decreed, perfecting thus the scheme,
The treasure, soon as raised, shall this redeem."

The Emperor, who signed when he was drunk, does not recollect having done anything of the kind. The Treasurer then reminds him of what took place :

“ Remember ! thou the note didst undersign ;
Last night, indeed. Thou stood'st as mighty Pan,
And thus the Chancellor's speech before thee, ran :
' Grant to thyself the festal pleasure, then
The people's good—a few strokes of the pen !'
These didst thou give : they were, ere night retreated,
By skilful conjurers thousandfold repeated ;
And, that a like advantage all might claim,
We stamped at once the series with thy name :
Tens, Thirties, Fifties, Hundreds, are prepared.
Thou canst not think how well the folk have fared.
Behold thy town, half-dead once, and decaying,
How all, alive, enjoying life, are straying !
Although thy name long since the world made glad
Such currency as now it never had.
No longer needs the alphabet thy nation,
For in this sign each findeth his salvation.”

In amazement the Emperor asks :

“ And with my people does it pass for gold ?
For pay in court and camp, the notes they hold ?
Then I must yield, although the thing's amazing.”

The reply is that there is money on all sides :

LORD HIGH STEWARD

“ 'Twas scattered everywhere, like wild-fire blazing,
As currency, and none its course may stop.
A crowd surrounds each money-changer's shop,
And every note is there accepted duly
For gold and silver's worth—with discount truly.
Thence is it spread to landlords, butchers, bakers :
One-half the people feast as pleasure-takers ;
In raiment new the others proudly go.
The tradesmen cut their cloth, the tailors sew.
The crowd ' The Emperor's health ! ' in cellars wishes,
Midst cooking, roasting, rattling of the dishes.”

Here Faust comments on how there is any amount of unearthed gold in the ground. It is the gold that was buried, as Mephistopheles originally suggested, when there was invasion and the people buried their gold out of harm's way. But the argument is the same for the gold in gold reefs and mines.

FAUST

" The overplus of wealth, in torpor bound,
Which in thy lands lies buried in the ground,
Is all unused ; nor boldest thought can measure
The narrowest boundaries of such a treasure.
Imagination in its highest flight,
Exerts itself, but cannot grasp it quite ;
Yet minds, that dare explore the secrets soundless,
In boundless things possess a faith that's boundless."

Of course Mephistopheles points out that, should anyone doubt the value of the paper, he has only to dig and then find goblets and chains which can then be sold at auction. But the interesting thing is that once the people are hypnotized into believing that the gold exists, and they trust the Emperor's word and each other's belief on the matter, there is no demand on their part to see the gold itself.

MEPHISTOPHELES

" Such paper, stead of gold and jewelry
So handy is—one knows one's property :
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels

The shame of doubters and their scornful wit,
The people wish naught else ; they're used to it :
From this time forth, your borders, far and wide,
With jewels, gold, and paper are supplied."

This solution is interesting because it reminds one of the principle underlying certain schemes suggested today for multiplying credit. Of course it is intended that credit shall have goods behind it ; but the psychological importance of money is not the goods but the trust in the credit. If, therefore, in some future day the League of Nations were to apportion credit to each Nation, and every Nation knew that behind the credit stood the will-to-fair-dealing of the world, as represented by the League, business would be steadied. On the one hand there would be no fluctuations of exchange because the amount of the gold metal behind the credit of a Nation varies, or because a season's crops for export varies according to good or bad seasons ; and on the other, there would be saner business, for the Nation would realize that to produce goods beyond the international credit allowed for it is to produce goods that are not wanted, and so a waste of the Nation's true wealth. For true wealth is created only when the energy of the Nation's citizens is rightly used.

C. JINARĀJADĀSA

Only if outward and inner freedom are constantly and consciously pursued is there a possibility of spiritual development and perfection and thus of improving man's outer and inner life.

EINSTEIN

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS

By I. J. S. TARAPOREWALA, B.A., PH.D.

(Concluded from p. 162)

WHILE translating the fundamental, *i.e.*, the most ancient, texts of a religion we must bear in mind one important principle. *The words must bear the significance they had in those days.* All later changes and nuances must be discarded. Moreover, the words must bear the sense they had in the mouth of the Prophet Himself. It follows naturally that these ancient words must be made to bear *the highest spiritual connotation* they are capable of bearing.

So now we may try to understand somewhat the original signification of the word *Asha*. We have seen that *Asha* in the Avesta (and *Rita* in the Vedas) is associated with Divine Beings. In both the Avesta and the Vedas we find the worship and invocation of numerous Deities, and also the clear statement that all are but facets of the One Supreme Being. "The TRUTH is one, the wise in many ways describe It," says the *Rigveda* (i. 164. 46). In the *Gāthās* this Fundamental Power, the One Supreme Being, bears the name of *Ahurā-Mazdā*—"the Lord of

Life (Ahurā) and the Creator of Matter (Maz-dā)". The Supreme Being is thus recognized as the Lord of Life as well as of Matter.

Ahurā-Mazdā has been described several times in the Avesta as "He who is the highest in Asha, who has advanced the farthest in Asha". In the *Gāthās* He is described as being "of one accord with Asha". This seems to me to represent the very apotheosis of the word *Asha*, for here we find Asha raised to the level of Ahurā-Mazdā Himself. The Supreme is also pictured as journeying along the Path of Asha at the head of all His Creation. Only one conclusion can now be possible as to the meaning of Asha, *viz.*, that Asha (as also Rita) is the changeless Eternal Law of God, His First Plan, according to which all this universe has come into being and obeying which it is progressing towards its destined fulfilment. The best definition of Asha-Rita is contained in the last inspired stanza of Lord Tennyson's *In Memoriam* :

" That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

This seems to me the true significance of Asha-Rita and its inner meaning. To realize this Asha in all its fullness requires the highest Spiritual Wisdom. There have been Supermen who have understood the full import of this great Ideal. Only these have the right to be called Ratus (Masters of Wisdom) or Rishis. And as the *Ahuna-Vairya* asserts, the Ratu's power upon Earth is supreme, just because He possesses the Supreme Wisdom of Asha. The first line of the *Ahuna-Vairya* thus also hints at the Path of Knowledge (*Jnāna-Mārga*). However great a Sovereign may be in worldly pomp and power, yet the Sage

dwelling in his hermitage is his equal, because he possesses the holiest thing in life, the Spiritual Wisdom of Asha.

The next step for us is to know how this Supreme Wisdom is to be acquired. The second line of the *Ahuna-Vairya* tells us :

“ The gifts of VOHU-MAN’ come as reward
For deeds done out of LOVE for Lord of Life.”

All human acts may be traced to the desire of attaining happiness. The average man believes that working for one’s own self, with no thought for others, can secure happiness. By very slow degrees, after unnumbered bitter experiences, the human soul begins to perceive that the path of selfishness does not lead to happiness. If we look to our own welfare and are unmindful of the interests of others, we become entangled in the “ chain of action ”. We are responsible for our actions and we have to bear the fruit of the evil caused to others, directly or indirectly, by our acts. The only way to escape this bondage is to dedicate all action to God, to perform every act “ in His Name ” and with the sole object of furthering His Plan. *The Bhagavad-Gītā* (9. 27-28) has also emphasized this truth, for Shri Krishna says :

“ Whatever thou doest, Prince !
Eating or sacrificing, giving gifts,
Praying or fasting, let it all be done
For Me, as Mine. So shall thou free thyself
From *Karma-bandh*, the chain which holdeth men
To good and evil issue, so shall come
Safe unto Me—when thou art quit of flesh—
By faith and abdication joined to Me ! ”

So also Vyāsa, great Rishi and compiler of the ancient texts, is reported to have summarized the teachings of religion in one line. “ Good to others brings us good, evil to others ill.”

Working for one's self is inseparable from doing evil to others. The opposite method, doing good to others, is the only true way of happiness. Helping the progress of God's World can only be achieved by unselfish work. God's Wish and Plan are that all shall march onwards to Perfection, and that all souls shall attain to that happiness which is their right. Helping this onward march of God's Universe is the one duty of every human being. This constitutes the true humanity of man, the blossoming forth of the Divine within him. He who orders his life thus and offers every act to the Lord of Life gets as his reward "the gifts of Vohu Manō".

The meaning of the name Vohu-Manō has been usually given as "Good Mind". If we trace the word *vohu* to its origin we find it derived from an ancient root *vah* (Skt. *vas*), to love. And so the one thing essential for the "Good Mind" is *all-embracing* Love. "Mine" and "thine" have no place in the "Good Mind". He who has realized this truth regards every one else as himself. Jesus taught mankind to "Love thy neighbour as thyself"; and the same teaching is implied in the name Vohu Manō. With the exclusion of selfishness Vohu Manō begins to grow within us, and we then begin to realize what His gifts are, how this all-embracing Love can grow from more to more. St. Paul has spoken of Faith, Hope and Love, and has declared Love to be the greatest of the three. It is a fact that all Founders of Religions have pointed out Love as the one goal of Creation. Love is indeed the Wish and the Plan of the Creator.

Vohu-Manō thus stands for Love, and His Love embraces not human beings alone but extends to our "younger brothers" the animals as well. In later Zoroastrian theology Vohu-Manō is the special "Guardian Angel" of animals, particularly of cattle and other creatures useful

to man. The second day of every month in our calendar, and the 11th month of the year, are named *Bahman* (Vohu-Manō) and consecrated to Him. He has three other Deities "associated" with Him in guarding the animal kingdom, and the days of the month consecrated to them are the 12th, 14th and 21st. On all these four days orthodox Zoroastrians, though normally meat-eaters, abstain from flesh-food. Some even go further and eat no flesh during the whole of the month of *Bahman*.

When Vohu-Manō's Love begins to sprout in the human heart, the mind naturally gets a clearer idea of God's Plan, and is thus enabled to take a more intelligent and more active share in furthering God's work upon earth. The way of Vohu-Manō is the Path of Devotion (*Bhakti-Mārga*). Ordinarily we understand by "devotion" man's love for his Maker. But loving an intangible, invisible Deity is not easy. It is hard for the average man to have any conception of the *formless* God, supposed to be dwelling somewhere "on high," and loving Him is a still harder task. But Love can always be shown to *an individual being*, hence the finest way of expressing our Love and Devotion for God seems to me to love Him in "God our brother-man". This is the transformation of the worship and adoration of the Abstract Godhead into love of Humanity. The first act of worship would be doing service to our brother-man. This is the inner meaning of performing all acts in the name of the Lord of Life. Vohu-Manō's supreme gift—LOVE—comes only to him who has achieved this wonderful transformation of Worship of God into Love of Man.

This double attainment of Knowledge and Love, this inner achievement, has to be translated into outer WORK, put into practice in our daily life in the world. In the second line of the *Ahuna-Vairya* we have the word *shyaothananām* (works or deeds), and the implication of this word is

explained in the third line. Zoroastrians wear the sacred shirt (*sudreh*) and over it is tied the triple-wound sacred girdle (*kusti*), which is secured by two knots in front and two at the back. Every day the *kusti* has to be untied and tied on again to the recitation of certain texts. The noteworthy point is that the two knots in front are tied while reciting the *Ahuna-Vairya* twice, and the actual tying of the knot is at the word *shyaothanandm* (works or deeds). So works or deeds form the keynote of the *Ahuna-Vairya*.

The third line of the *Ahuna-Vairya* gives the secret of these knots and of work :

“ Ahura's XSHATHRA surely cometh down

On him who SERVES with zeal his brother meek.”

This line points out the Path of Service (*Sevā-Mārga*). Having gained Knowledge and having filled the heart with Love, the fulfilment and the crown of human life should take the form of Service of our brother-man. Our Aryan myths have tales of men who were great both in knowledge and devotion, but fell short of perfection because they failed in this Path of Service. In their pride they demanded rather than rendered service. Such are King Jamshed of the Iranian saga and Rāvana of Hindu tradition. It is Service alone that crowns human life with Perfection.

The Service is to be for our “ brothers meek ”. In the original the word *drigu* (meek) is used in the sense in which it has been used by Jesus in the Sermon on the Mount. It implies that the person to be helped has the inward urge towards the spiritual life but is thwarted by adverse environment, such as lack of worldly position or poor intellect or physical unfitness. There are many of our brother-men “ poor ” in this sense. The gifts of God have been given to us not to be stored up but to be shared with our poorer

brothers. There is the well-known saying, "What I gave away I have, what I saved I lost"; this is true of all blessings we receive from Heaven. We have to transform ourselves into channels through which God's blessings may flow continuously and reach our brothers everywhere around us. We are not meant to be stagnant and stinking pools of His gifts. His life-giving blessings will lead us to Perfection only if they flow from us in turn to others. But this service also must be with discrimination.

The reward for such service is the XSHATHRA of God, His Power, His Creative Energy. A famous leader has said that "the best reward for service is power to do greater service". Once a person makes himself a channel through which God's blessings may flow, his whole life becomes a continuous source of happiness to all around him. His knowledge and his love both increase in proportion to the service he renders. The channel through which the Power of God descends upon him grows continuously wider and deeper, until at last it becomes a great and fertilizing river giving life and strength to all. The beautiful Hindu legend of the descent of the heavenly Gangā teaches the same truth. Shiva out of His great love for creation drank up the poison that threatened to overwhelm the world, and as reward the heavenly Gangā of Knowledge and Love descended upon His head.

Such is the inner meaning of the *Ahuna-Vairya*. This Holy Word clearly indicates the Three Paths to God—the Path of KNOWLEDGE, the Path of LOVE and the Path of SERVICE. Moreover it indicates the manner in which these three are interrelated and that *all* three are needed for reaching Perfection. God has bestowed on mankind three inestimable gifts—the Head, the Heart and the Hand. Through the fullest and most perfect use of these the aspiring man may attain his Goal and regain his Divine

Heritage. This is the Message of the *Ahuna-Vairya*. When God created the Universe and Man, it was His Plan that man shall reach his full stature and be as perfect as his Father in Heaven is perfect. This is the ultimate Goal, the "one far-off Divine Event, to which the whole creation moves".

Therefore it has been said that this Holy Word existed "before all the Creation of Mazdā". For this Holy Word explains the idea underlying Creation itself. Nor is the praise of this Holy Word unjustified, that he who chants it with full understanding of its meaning and sings its praises (by translating it into his own daily life), shall be led into the Realm of Eternal Light, and that "the *Ahuna-Vairya* protects both body and soul".

* * * *

With Ahurā-Mazdā, the Supreme Creator and Ruler of the Universe, six other great Beings are mentioned in the *Gāthās*. These are named Ameshā Spentās, usually translated as the "Holy Immortals". Western scholars have regarded them as "personified qualities" of the Supreme; but I do not agree with this view. They are indeed, in most places where their names occur, spoken of as distinct Entities or Beings. They may best be regarded as "Rays" or Aspects of the Supreme Godhead. We sometimes have them all addressed together in the plural number as *Mazdāo Ahurāonghō*, the "Mazdā-Ahurās," which name includes the Supreme as well.

These six Holy Immortals are grouped in two triads, one representing the "active" or Father-aspect of the Supreme and the other the "passive" or Mother-aspect. We have already noted that the name Ahurā-Mazdā itself implies this duality of the Life-side and the Form-side of the Supreme. In the *Gāthās* one or the other of these two names are used according as the Life-side or the

Form-side is to be emphasized ; and sometimes we get the double name also, as Mazdā-Ahurā or as Ahurā-Mazdā.

With Ahurā, the Lord of Life, are associated the three Rays of the Father-side, Asha, Vohu-Manō and Xshathra. With Mazdā are associated the three Rays of the Mother-side, Ārmaiti, Haurvatāt and Ameretatāt. It may be noted that the names of the three on the Mother-side are feminine in gender, while the names of the three on the Father-side are neuter. Each of these six should be regarded as an Aspect or Emanation of the Supreme. And these names imply certain aspects also of Life, especially of the spiritual life, closely connected with the fundamental characteristic of the Ray or Aspect.

The traditional Pahlavi commentary on the *Ahuna-Vairya* points out that the names of the first three Holy Immortals occur in order in the three lines of that Sacred Verse ; and these three Father-aspect names by virtue of association include the other three of the Mother-side. Hence, in the fundamental Holy Word we have all the Holy Immortals implicitly recognized.

ASHA (*Ash-Vahishta*, or *Ardibehesht* in later theology) is the first Ray or Aspect. He represents the Divine Will which has planned our Universe. So He stands for the Plan of God the realization of which constitutes the Goal of human life. For human beings Asha implies Truth and Righteousness and all that helps forward the progress of the world, and also the Knowledge that leads us to recognize and to realize the Divine Plan. Thus the Path of Asha is the Path of Knowledge, the *Jnāna-Mārga* of the *Gītā*. All these implications are to be found in the various verses of the *Gāthās*. In later Zoroastrian theology Asha-Vahishta represents Fire, the holy symbol chosen by the Prophet to symbolize His Religion, and He is the Guardian of Humanity.

VOHU-MANŌ, the second Ray or Aspect of the Father-triad, represents Divine Love. He is the Love that transcends all bounds of time and space. In human life Vohu-Manō stands for Love of God—the Devotion of the Mystic. The Path of Vohu-Manō is the Path of Love, the *Bhakti-Mārga* of the *Gītā*. Love of God is best shown in loving His creatures. So Vohu-Manō implies the Brotherhood of Man. Ultimately this Love will enfold all living beings within its embrace; hence the statement in our later books that He is the Guardian of the Animal Kingdom.

XSHATHRA (also named *Kshathra-Vairya* or *Vohu-Kshathra*) is the third Ray or Aspect of the Father-triad. He represents Divine (Creative) Activity. In human life He stands for our supreme activity—the Service of Man. Thus the Path of Kshathra is the Path of Service, the *Karma-Mārga* of the *Gītā*. In later theology Kshathra-Vairya (*Shahrivar*) is the Lord of the Mineral Kingdom.

The Mother-triad represents the Form-side of the Divinity. These three definitely have human meanings and refer to “virtues and rewards” connected with our life upon earth. Each of these is associated with one of the Father-triad, and thus we get three pairs. It is to be noted that of the three pairs only Asha-Ārmaiti form a notable pair in the *Gāthās*, being mentioned together throughout the Scripture.

ĀRMAITI (or *Spentā-Ārmaiti*) is the chief Ray or Aspect of the Mother-triad. In fact She typifies the *Mother*. She works with Asha in building up our Faith, and residing in the heart of each human being She is our true Watcher. She represents unshaken, unswerving Faith and Devotion. She stands therefore for Stability and Loyalty. She is our Inner Mentor, steadfast and true, who helps us when we are “tossed about in doubt”. In later theology Spenta Ārmaiti (*Spendārmad*) represents Mother-Earth. She guards

us throughout life and receives both our bodies and our souls when we pass out.

HAURVATĀT (*Khordād*) is Wholeness or Perfection. She is the Ideal for every human being and She is the Reward that comes to a life dedicated to Love and Service. Beginning with physical health and well-being, Haurvatāt also represents spiritual growth and the attainment of Perfection. Her "companion" is Vohu-Manō, for Love alone guides us to Perfection. In later theology Khordād is the Ruler of the Waters. Her special gift is "Life renewed".

Finally we have AMERETATĀT (*Amerdād*), Immortality. Her "companion" is Kshathra. She is almost always described as a Twin of Haurvatāt, because the achievement of Perfection means the conquest of Death, the attainment of Immortality. In the *Gāthās* these two are sometimes called the "gifts of Vohu-Manō". In later theology Amerdād is the Ruler of the Vegetable Kingdom. Her special gift is "Strength of Soul".

I. J. S. TARAPOREWALA

What of the future? What are the lines of work along which the Society should expand? From year to year the world's needs change and it is for us to see in what manner we can help, first our own country, and then humanity as a whole. What are our watchwords for the next few years?

Firstly, as set forth in the first object of the Society, SOLIDARITY. Secondly, as in the second object, WISDOM. Thirdly, as in the third object, ASPIRATION. And fourthly as the fruition of these three, ACTIVITY.

ALICE LAW

PURIFICATION BY BLOOD

By MADELEINE POWELL

“**M**ON Dieu ! que de sang ! que de sang !”¹ exclaimed the Queen of France, Catherine de Medici, horrified and filled with remorse, after the night of St. Bartholomew during which took place the massacre of the Huguenots, ordered by herself ; and these are still the words anyone might feel like exclaiming after an enquiry into the history of nations. For in its pages we find record after record of wars, slaughters, murders ; we read how territories were bought at the price of blood, liberties obtained through the sacrifice of lives, changes of regime introduced after the killing of many human beings. Lately, we have witnessed two world wars more deadly than any previous wars, mass executions in occupied countries and concentration camps, a revolution in China and another in Russia. (To all this one may add many other violent deaths which history is not expected to record : deaths caused by railway, aeroplane and road accidents). Blood-shedding, it would seem, has marked every important step or stage in our history. If a step is that by which one rises from one given position into one higher in the scale of

¹ “ My God ! how much blood ! how much blood ! ” ..

things, if a stage is that which marks an advance upon a road stretching out in a forward direction, then one must necessarily conclude that the shedding of blood has had much to do to help the evolutionary progress of mankind.

The student of esoteric science seeking to learn from the book of life tries to discover the reason for all this. Of course, he thinks of the ever-ready explanation that it is all due to Karma, that those men and women whose lives ended, or end, as indicated may be people who drew the sword in one incarnation and so must perish by the sword in another. But one cannot altogether accept this as an all-satisfying explanation; for there is this fact, that the advent of a violent death does not always appear to be that which may just "happen" to anybody. It is an experience which those who could have avoided it—as it seems—have never attempted to do so, or have even accepted gladly. I am thinking of certain leaders of the spiritual world and of those who followed in their footsteps—the Lord Jesus Christ and some of His disciples, the early Christian martyrs, Hypatia, Giordano Bruno, St. John the Baptist, St. Sebastian, St. Alban, St. Catherine, Joan of Arc, etc. One presumes that the strong Soul who thus guides and rules the man's destiny has something of great value to gain or to achieve through a death resulting from the shedding of blood. What can this be?

Naturally enough one is ready to assume that the Monad is forcing upon his Ego the experience most suited to his quick progress, that he has in view such purification of his Ego as would immensely quicken the evolution of both. (The Ego, as the reader must know, is that part of the Monad, or Father in Heaven, which is sent into incarnation to reap experience.) In addition, the Monad, being divine, cannot possibly have only his own profit in view; no doubt he is trying to profit humanity at the same time.

Before considering how death from the shedding of blood entails the purification of the Ego, one must first make sure what relation there is between the blood and the Ego; in other words, let us discover such correspondences between the two as would satisfy ourselves that the former is the reflection of the latter; distorted, inevitably, as are all reflections.

I submit the following correspondences :

The blood appears in the marks the birth of the "I," bodies of creatures when consciousness is born. the beginning of self-consciousness.

The Ego's life on earth depends upon its response to impulses from the Monad.

The Ego can make an infinity of personalities.

The Ego provides hereditary factors of astral and mental bodies.

What past personalities have bequeathed to the new one is transmitted through the Ego.

The Ego gathers the experiences of the personality.

The Ego sorts out experiences that work for good from those that work for evil.

The Ego receives inspiration from the Monad, and

The flowing of blood through the body is due to the pulsations of the heart.

The blood holds millions of globules that are as many "little lives".

The blood shows the hereditary factors of the physical body.

What past personalities have bequeathed to the new physical body is in the blood of the new personality.

The blood receives the food assimilated by the digestive organs.

There is the arterial blood regenerating the cells separated from the venous blood said to be poison to the cells.

When in the lungs the blood comes into contact with

through that Monad is open to still higher influences. the air, is revived by the oxygen, and is also open to cosmic environment.

It is the Monad that causes the Ego to set out on its journey through many lives. The heart sends the blood out to circulate through all the cells of the body.

The thoughtful student may be able to draw the parallel further. But already such points as have been brought here can provide a good instance of the working of the hermetic law "as above, so below," and convince us that "blood is a most peculiar essence"—the explanation Mephistopheles gave to Faust when he asked Faust to sign with his blood the pact they had just made between themselves. Maybe the blood is more than a reflection of the Ego, maybe it is the very vehicle of the Ego as these words from the Bible suggest: "the life of the flesh is in the blood . . . for the life of all flesh is the blood" (*Leviticus*, XVII, 11 and 14).

If we accept this, how then can it come to pass that the shedding of blood promotes the purification of the Ego? Here again the law of correspondences is at work, the law upon which is based the celebration of the sacraments, the law by virtue of which "when a series of sacramental acts are carried out, certain spiritual changes take place which run parallel with them".¹ In the particular instance we are considering we may discover certain happenings we could call "sacramental acts"—and what is more, they are acts of Nature herself, not of man. Nature has arranged that the impure blood of the body circulate through the veins, the walls of which are thin, soft, limp. If by accident a vein is cut there is no serious haemorrhage; for the supple walls of the vessel fall upon each other and are automatically

¹ *Mysteries of the Ancients*. No. 11, by Dr. W. B. Crow, D.Sc., Ph.D.

healed by the clotting blood. Very different are the arteries which carry the pure blood charged with the assimilated food drawn from the earth and the air, and from the whole cosmos. Their walls are stiff, they do not fall upon each other and heal, so that a cut remains open and therefore the flow of blood from a main artery cannot be stopped easily. So in the case of death from the shedding of blood, the venous blood clings to the perishable flesh and the pure arterial blood escapes, runs out free. To come back to our subject—with our imagination helping—it may be that in the deepest part of one's understanding, where the light of intuition silently and swiftly flashes, one sees how that manner of death which seems the least attractive to us is for the Ego a quick, drastic means of purification. It may be for that Ego what a surgical operation is for the physical body; for instance, the removal of diseased tissues in one of its organs. St. Paul writes in *Hebrews*, IX, 22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission"; and in *Leviticus* we read: "for it is the blood that makes an atonement for the soul" (XVII, 11); it may be assumed that the Ego is rendered cleaner, purer, freer—fit to enter the presence of the Lord.

Of necessity that which one Ego accomplishes, that which one Monad gains, is profitable to all the Egos—for all are one—and the level of the world rises accordingly.

One wonders if the death of the physical body by the shedding of blood is the way of progress for the Monads upon a particular Ray (some hints of St. Paul's upon the order of Melchisedec in *Hebrews* suggest this); or if this is the experience that the Egos on all the Rays seek of their own choice when nearing Initiation, and sensing what it means they become eager to bring that event within their reach.

There seems to me but one meaning to give to the word "atonement" as used in the verse from *Leviticus*: the union of the Ego with the Christ principle within ourselves. Thus, in these days when war succeeds war, when day after day we hear of the mowing down of human blossoms, the thought may be entertained that just so many Egos have taken the opportunity of following in the footsteps of their noble Elders, that just so many opening buds have been gathered into a sheaf by Him who visits the battle-fields of earth, seeking and comforting His own. For it has been written: "and unto them that look for Him shall He appear the second time without sin unto salvation" (*Hebrews*, IX, 28). In *Our Glorious Future* Mabel Collins gives a description of things seen clairvoyantly by her on the battle-fields of 1914-18:

"One figure which is always present in the thick of the battle and has been since the first shots were fired, is one which holds no rank in any of the armies, yet it is there on that blood-drenched ground, where none but combatants may be. . . . The ordinary physical sight does not perceive that Presence, and therefore to the soldier who has not yet suffered it is not visible. But extreme agony dulls the physical sight and opens the inner eyes. The figure which stands beside the wounded soldier seems as a vision, and may only be remembered as a dream is, but for the moment its intense reality overpowers all else. The horror of the war fades, the dreadful emotions aroused by it disappear from the heart and often the agony of the physical wound is blurred. The Presence alone does all this. . . .

"... Now and again He bent closer and seemed to draw something upwards. And I saw then that He was releasing souls not strong enough to release themselves, I understood that He was gathering in His flock."

MADELEINE POWELL

THE WORLD-UNIVERSITY IDEA

By JAMES H. COUSINS

I

A LONG with the intensifying circumstances in the world that, to some, threaten a third world-war of such a kind as to destroy much if not all of the achievements of human evolution, the desire for a unification of interests and activities has been voiced by a few observers as the way to end the antagonistic influences that make for conflict. But good intentions do not appear to carry much weight in the complex of antagonisms called civilizations. Twenty-three years ago (from 1951) the Kellog Pact for the outlawing of warfare was signed by most of the nations of the world. But it had not taken into account the possible emergence of a Hitler or a Mussolini—and the second world-war came to pass.

Very few, and they mostly among the members of the Theosophical Society, have seen behind dynastic, national, racial and social causes of conflict the intangible power of the past of individuals and groups, and realized that from that power issue the impulses towards war and the desires towards peace. Call it karma, and the majority will shrink from it as from something poisonous. Call it justice, and they may lend half an ear, with a question as to its justness, and a hint that, if they had the running of the universe, things would be different.

Yet, to the mind that has attained the power to "look before and after," and to give full attention to what are called present-day realities, it is plain that no single circumstance is intelligible, or could exist, without preceding circumstances. On the other hand, it is equally plain that a realization of this antecedent law of nature would enable sagacious minds to judge between institutions and activities as to whether they were on the "broad road" of self-gratification towards further materialization and enslavement to the senses, or on the "narrow way" of aspiration towards spiritual purification and liberation.

The bracketing of materialism and enslavement and of aspiration and liberation is no merely fanciful literary device. There is discernible in all life a movement towards hardening, multiplication and lowering of morale when desire is subservient to the means of its satisfaction; also discernible a movement towards refinement, simplification and elevation of quality, when the instruments of sense are used for the fulfilment of the will of the higher phases of consciousness. Elasticity on a cosmic scale would appear to have stretched itself towards intended limits, on the verge of which the centripetal power inherent in the universe would overcome the centrifugal power; or, as the matter is put in Theosophical literature, when the units of consciousness, evolved through the interaction of the first and second life-waves (the waves of substance and energy) respond in varying degrees of sensitivity to the influences of the third life-wave, the wave of consciousness on whose crest is the glow of spiritual illumination. When that stage of consciousness is reached, the desire for unification begins to overtake the urge to the multiplication of units and their self-interests. The measure of spiritual stature and growth is in the increasing proportion of refinedness in the sensibility, character and expression of the individual.

At the special stage of the efflorescence of the human consciousness, the pull towards the material aspect of life is—save in a few individuals who have reached the responsibility of vision—stronger than that towards the spiritual. Such exceptional individuals see that the world-wide effort for purely material ameliorations of the economic and political circumstances that provoke antagonisms is destined to failure. The transformation of the jungle into a tidy menagerie will do nothing to reduce the ferocity of the black panther at feeding-time. The material satisfaction of a material desire, even a material necessity, solves no problems: it merely passes them on from today to tomorrow. The secret of life is never underground, or on the ground; it is, and always has been, above-ground. But because only a handful of humanity has achieved the up-standing attitude of aspiration, and views the lower aspects of life from the higher, progress is terribly slow: some regard it as an Irish progression backwards; others solace themselves by drawing a spiral, and putting a mark at the sag where the world now is, with the hope that, despite appearances, it is about to pass on to the next upward turn. But it is a step in the right direction, a lifting of interest from the pelvic aspect of life to the cranial.

II

The last week of April 1951 and the first week of May brought the creation of two World-Universities in India to public attention. These were, the Visva-Bharati, founded by Rabindranath Tagore, and an International University arising out of the desire and thought of Aurobindo Ghosh, one in the north, one in the south, both arising out of the Bengali genius. Both institutions, according to authoritative spokesmen, indicate an approach towards unification

from the level of the mind, above the certainties of fission inherent in material collaborations. In the Visva-Bharati that Tagore founded at Santiniketan, Bengal, almost thirty years ago, they could, one speaker said in the Parliamentary discussion on the official establishment of the University, "create a world force of thought and philosophy to dissuade the nations from the race of destruction they are running at the present moment". At the Memorial Convention at Pondicherry it was said of the proposed University in memory of Aurobindo Ghosh that "it will stand out as an oasis amid the barren tracts that breed jealousies, suspicions and petty conflicts". It was added, "The tremendous experiment they were undertaking . . . was at a time when the world was upset with human problems, and intense heart-searching was going on over the whole world. From India with her great past a voice would rise to which the world would have to listen."

There are certain spots on this rising sun of hope. The first speaker quoted above prefaced his admirable assertion of the regenerative power of thought and philosophy with the claim that it was only at Santiniketan that such a world force could be created. This is an unfortunate start, the claim of superiority and exclusiveness from which have arisen the religious sectarianism and political imperialism for the breaking down of which Tagore created the Visva-Bharati. Something like the same limitation is nascent in the claim that Sri Aurobindo "had created a complete philosophy of life based upon his spiritual realization of the super-mind, that gives a real solution for the fundamental problems of human existence, and throws light on the destiny of man. Therefore, this educational centre would have a close relation to Sri Aurobindo's work in the world". An American Professor, apparently not being yet aware of the number of places in India to the contrary, said

that "he had found nowhere in India what he had found in this ashrama, where they had a nucleus of the rapprochement between the East and the West. The ideal of the International University, he said, pointed to a new synthesis".

III

In the eighteenth century, Diderot and the Encyclopaedists made a synthesis of knowledge. In 1925, Dr. Glenn Frank, then President of the University of Wisconsin, U.S.A., called for the new encyclopaedists to come, "if western civilization is dependent upon a race between education and catastrophe". "If we are to realize a renaissance," he said, "we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action." Here we are within sight of the simple inclusive essentials of a World University, the turning of the inner into the outer; the shaping of action not by other actions, which leads nowhere, or rather anywhere and everywhere but on the way of evolution; the testing of thought not by the authority of any individual or system but by its applicability to life as it is lived, not as it is talked or written about.

Three years before Dr. Frank's call, the Brahmanavidya Ashrama was opened at Adyar as "a school for the synthetic study of universal knowledge and culture on the principle that these, in their racial, religious, national and individual aspects, are essentially related and mutually illuminating expressions of one Cosmic Life". Herein to knowledge is added culture, to consciousness is added action. This is not a mere addition; it is an elevation from quantity to quality, from accumulation to expression. Exclusion and inclusion are here implied. The study of one phase of scientific knowledge alone would call for a

life's concentration. An Ashrama publication says: "The accumulation of knowledge, which increases in pace and volume yearly, would long ago have paralyzed humanity's ability to assimilate and use it, had not the faculties of man, by the very necessity to save the race from mental destruction been compelled to search for some synthetical clue to a hidden order and unity in the vast mass of apparently only remotely related details." Such a clue was concealed in the casually discovered similarity of the plus and minus within a circle that symbolized the protons and electrons within the orbit of a physical atom, and the plus and minus within a circle that symbolized the noun and verb that were the essentials of a sentence, a verbal atom.

IV

The work of the Brahmavidya Ashrama in its first stage—1922 to 1925, a cross-reference study of affinities and differences in the history of mysticism, religion, philosophy, arts, science—so impressed those behind and at the head of the Theosophical Society that, in 1925, at Ommen, Holland, the founding of a Theosophical World-University was announced. The University was declared to be founded on the conception of Universal Brotherhood, not the Brotherhood of Man only, but of all known and to-be-known orders of life above humanity and below it. Its work would be carried out in a spirit of devotion to the highest, without bias towards or against any religious system. It would strive to level up the whole nature of the student, but without militating against the natural development of specialized capacities. "The whole nature of the student" added to the usual mental and experimental subjects the emotional side of human nature, which expressed itself not only in idealistic aspiration, but specially in the arts and

crafts, through which were developed the aesthetic taste that would tend to raise the whole quality of life, and refine its responsiveness to "the things that are more excellent".

In the idea of the Theosophical World-University there was no constriction through allegiance to any personality or his view of the universe and humanity's relationship to it. All knowledge and all expression came within its scope as the material of its synthesis—with a distinction: science, but not all sciences; philosophy, but not all guesses; religion, but not everything in every creed; art, but not artifice. The dividing line was seen to lie between the spiritual and the material; between the ancient Indian *mantavya* and *amantavya*, that which forwards evolution and is therefore thinkable and right, and that which retards evolution and is therefore unthinkable and wrong.

The work of the Theosophical World-University was laid out in three areas, each with a central location and type of study. The "eternal verities" were to be studied at Adyar; the relationship of such verities to the future at Sydney, Australia; the application of them to the present at Huizen, Holland. The Theosophical World-University Association was formed "to act as foster-parent to the University, as its exponent and advocate in the outer world, and as gatherer of means for its location, equipment and work". Sub-centres of the Association were formed in a number of places, and signs, also prophecies, towards the future were optimistic. A summer school in Geneva in 1930 was inaugurated by lectures in the famous University, and for the study classes there were 65 registered students, English, German, Italian, French, Russian, Armenian, Jewish and others, mainly non-members of the Theosophical Society who were attracted by the World-University idea.

The vicissitudes of time, the removal of personalities, especially the passing of Dr. Annie Besant, the emergence

of personalities with modified ideas as to what a World-University should be, contraction of the original universalism into a study group described at the time as "a research institution in the evolution of Psychology, specializing on symbolism, but strictly on the lines of the 'Secret Doctrine'," caused the Theosophical World-University to retire. But the idea remains, inclusive, impersonal, synthetical; ready to reincarnate with its inherent inspiration, enthusiasm and spiritual joy. Those to whom the cultural future of humanity matters, with its possibilities of mutual unselfish exchange and of peace untainted by material demands, will welcome the fulfilment of the two schemes referred to as steps in the right direction. But the hope that "springs immortal in the human breast" will look forward to the resuscitation of the Theosophical World-University idea, feeling confident that it has within it the means to the fulfilment of the threefold technique of regeneration (of which, indeed, the Three Objects of the Theosophical Society are the paradigm)—the attitude of unity; the exchange of the findings of aspiration, thought and observation; the development of human powers, including the creation of objects and means of beauty, in line with the ascertained and understood laws of nature.

JAMES H. COUSINS

The newest development, initiated on November 17, 1949, is the organization of the School of the Wisdom. Mr. Jinārjadāsa's aim for it and his ideas for its development are explained briefly in his Inaugural Address to the School (issued in pamphlet-form by the T.P.H., Adyar).

THE PRACTICE OF BROTHERHOOD

BY DR. NORBERT LAUPPERT

OUR watchword as Theosophists all around the world is "Brotherhood". Our task is to establish on the outer planes that brotherhood which we know to be existent in the inner realms of life. It is necessary for us to realize that this is not a thing to be reached by mere emotional enthusiasm, and that it needs at the beginning a special skilled technique, mentally and physically.

To some members in our Society, brotherhood means a sweet dreamy attitude of mind--*zuckerwasser* in German ("sugared water"). Their attitude is that any utterance of strength is "unbrotherly". They do not realize that this attitude has nothing to do with brotherhood, but is only the outcome of a timid feeling: "Don't hurt me, and I won't hurt you either."

Brotherhood is action. A policeman who catches a criminal in the very act of trying to kill somebody is not expected to appeal to the higher self of the would-be murderer; perhaps others ought to have done that long before, and perhaps still others may be able to do it later. But at this very moment the indisputable commandment of brotherhood bids him to act so as to prevent the person from accomplishing his evil unbrotherly deed, even at the cost of using arms and killing the transgressor, if necessary, in defence of his victim. For such is a policeman's task, his Dharma, the Dharma of the Kshattriya.

Certainly *war* is a mode of action contradictory to brotherhood. But here, too, we have to realize that real pacifism is not a matter of vague enthusiasm, nor of definite objection to military service. When a savage attack comes with fire and sword over peaceful settlements, it would be neither an act of brotherhood nor of true pacifism to offer no armed defence of those abodes of peace against the intruders.

Pacifism is rather a fundamental change in human thought.

Let us take a glance back into the history of mankind. We have primeval myths which glorify heroes fighting against non-human beings, and against personifications of evil (dragons, sorcerers, giants, etc.). Here the ideal man is the *fighter* (as later during a brief period it is the true *knight*), who goes out saving mankind from the *dark powers* threatening them.

After having definitely subdued the animal kingdom, this attitude of human imagination changes. Rivalry and war among mankind themselves, divided into thousands of tribes, nations, religions, come to the fore. Now the *warrior* is the ideal man; the heroic deeds of the ancestors, performed in innumerable wars, become the never-ending theme of songs and tales, and education is aimed to inspire the male youths to become such *military heroes* in turn.

What is the women's part in all this? The man of their dreams changed during those periods of human history from the ideal of a true fighter, over the ideal of a true knight, to the ideal of an officer. The ideal of the average western girl in the decade before the first world-war was the *lieutenant*. To realize this is of great importance. For the world of men is influenced more than we imagine by the dreams and hopes of their wives and fiancées. Thus the task lying before every true pacifist is

to remodel fundamentally the ideal of the man as he ought to be in the thoughts of both men and women, and especially of youth.

In this century, when the unity of mankind seems within our grasp, the ideal of the military hero of former centuries is out of date. The right ideal for the new age is the peaceful hero, sacrificing himself on the battle-fields of science and art, of social organization and civilization in general, for the good of his fellows, for the welfare of humanity as a whole. Such deeds are not yet easily understood, as heroic deeds in warfare are. It needs a higher understanding to grow enthusiastic about them, and the youth of the masses are not perhaps ready to recognize the ideal of the pioneer scientist, artist or social worker, but we may try and succeed in *turning their combativeness* from war-deeds to *aims less injurious* to themselves and to their fellow-men.

In Europe, we find that the nations who have for a long time not fought in war, and who have a progressive and just social organization, for example the Scandinavian countries, are most enthusiastic in sports. It is well for us to be aware of such facts. For though our task is to point out the way beyond to the real altruistic ideals—not of the saint as before, but of the self-sacrificing worker for others—yet, upholding the ideal as the final aim, we have to move onwards with our fellow-men only step by step.

The ideal of the fighter for a juster social order is one of the main items in our task to make brotherhood practical. Brotherhood means to know mankind as a unity, to know and to respect the *equal God-born nature* of every human being, and therefore to respect his *equal right to a really human way of life*. So brotherhood is inseparable from protecting the weak. But who are the weak and who

the strong? The strong are those who *have*, the weak are those who *have not*, who still must achieve. And *the task of those who have is to use their possessions so that those who have not, may be able to partake thereof*. This applies to material as well as to psychical and spiritual goods. As we are told in *Light on the Path*: "Desire possessions above all, but those possessions must belong to the pure soul only, and be possessed by all pure souls equally, and thus be the especial property of the whole only when united." Krishnamurti calls "possessiveness" the main evil of our present world. He advises men to get beyond this spirit of possessiveness by realizing every possession to be a limitation to the free life of the soul.

The "good old days," when differences of wealth resulting from being born in a certain caste or class were considered as the outcome of an inevitable will of God, are over, *definitely over*. Our stage of evolution requires that every human being reincarnating on this earth must be acknowledged as born with the same right to this earth's wealth, and we must find a social and economic order fit to make this ideal a reality. This is the problem of Socialism. We must not confine this conception to the narrow limits of party politics. We may give it another name, if we like. But we must realize in one or the other way that *all property is only lent to the individual*, and must be used by him in such a way as may be most useful for all. Frankly, the days of pure capitalism are over, though we must admit that the final organization of economics has yet to be.

As already said, this applies not only to the material wealth of the nations, but also to the possibilities of mental and spiritual unfoldment. So certainly education is a task of the nation and not of private individuals. The world is progressing towards these ideals, though slowly. Our task as Theosophists is to hasten these trends, but how?

Here we come to a central point of our work. Our task is the pioneer work for the coming civilization. To perform this rightly, we have to cut out a way in the mental jungle, bearing in our minds the words of a Master in a *Letter* to a German Theosophist:

“You have offered yourself to the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon’s art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?”

There we are: the whole humanity is soul-sick, with the sickness of “possessiveness”. There is mental possessiveness as well as physical. If we want anyone to go *our* way, it is possessiveness. So we have to bear in mind when dealing with others that it is *not our task to make others Theosophists*, our task is *to help them to see the way a little clearer*; but it is *their own way* they must see, *not our way*. This does not mean that we may not teach.

“Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity.”

It is so: if we give the nations of Europe and America more and more of the simple truths of Karma and Reincarnation, and of the laws governing our emotions and thoughts, and of the relations between those and our physical health, we shall have done much for the enlightenment of men and so directly for the establishment of brotherhood. For it is ignorance which hinders people from realizing the necessity of being non-possessive.

Theosophical truths as regards chains and rounds, the history of past races and the existence of the Masters—these are of less importance to give to the people, and less acceptable by them.

But give them the strong aid of your wisdom regarding those principal laws which guide our lives, and you may be as elder brethren to them who struggle in the dark in the turmoil of life, though they may perhaps know much more in the fields of outer science.

To do this great work, it is necessary first to realize brotherhood within our own ranks. Does it mean that all must be linked by most hearty personal bonds? No. *The perfect brotherhood is and can be only a brotherhood of Egos.*

There is no real unity on the *physical* plane, with the only exception perhaps of early pre-natal development of the embryo within its mother's body. There exists only a very transient unity on the *astral* plane. The astral bodies of two lovers may penetrate one another for a while, but they return soon to their own separated circulation; also a group of people welded together in rage against an enemy or for some common action may temporarily grow together into a threatening astral unit, but all this is transient. More permanent unity may be reached on the *mental* plane, especially on its higher sub-planes. There are thought-forms which definitely link people who have devoted themselves to an idea; certainly all members of the Theosophical Society are linked on the mental plane. This is a relatively permanent union, but it is not perfect union; the mental mould of each individual is not broken, though there is a flashing of knowledge between them.

Now we have heard that at the First Initiation there takes place a certain change: the egg-shell of the causal body is broken, now it is no more a shell protecting its contents, but a magnetic field of causal matter, a field of forces going in and out. Why is there this change? The Initiate enters the Brotherhood of the Hierarchy—the Perfect Brotherhood, where the individual has to grow definitely into a higher unity. Furthermore, he definitely

becomes part of a greater whole. His thought is no more his own but the Hierarchy's thought, his feelings the manifestation of the life of the Hierarchy, his deeds the manifestation of the will of the Hierarchy, in one sense he ceases to be a separate individual :

“ Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance ” (*The Voice of the Silence*).

This is the experience of *Buddhi*, the One Life in All, the widening of the soul, until its wings seem to reach the orbit of our system. And then, there comes the still higher experience of the *Atman*: as you seemed, before, a drop within the ocean, so now the ocean is within the drop, the universe within the atom. You have reached the centre whence all life flows. “ Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search ” (*The Voice of the Silence*). Here there is more than union, there is unity, perfect oneness.

So we see that the centre whence Brotherhood flows, is Atman, the life by which it is nourished is Buddhi, its archetypes are built in the Higher Manasic world. So, if we are to be that team of pioneers, who must realize brotherhood first within our own ranks, we must remember that we are one in our higher selves, and we have dedicated ourselves to the cause of Humanity. It may not suit us; we may, as personalities, be bothered, feel injured. Never, literally *never* mind. It does not matter. *We are a Brotherhood.*

Once a Master wrote to the London Lodge: “ A band of students of the Esoteric Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually

and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other . . . there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. . . that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. . . . No gossip, no slander should be allowed, no personal predilections shown. . . ."

Above all: each one of us must burn out from his nature this fundamental evil—possessiveness. *Nothing is ours*, not even our work, our friend, or our family. Lightly we have to hold all we possess, that it may go its way if the law of life urges it to do so: be it material goods, be it a task, a work we like, be it the personality of another Ego.

We work for the future. None of us today may be able to say definitely what that future actually will look like. We shall only fulfil our task, if we have learned to detach ourselves from all our personal predilections, imaginations and wishes, if we have learned to be elastic in our plans, to follow willingly every hint, if we have learned to co-operate without prejudice with anybody who works sincerely for the one aim, if we have learned to overlook all things transient both in ourselves and in our co-workers—with a constant eye only on this our task, the realization of the Brotherhood of Mankind.

This is nothing else than the realization of LIFE itself, LIFE which is beyond forms and thoughts, beyond all separations. It is the power of LIFE itself, the flame of its LOVE, that will inspire us if we give ourselves to this work in real self-forgetfulness. Then there will be no need to learn a certain technique. We shall practise Brotherhood because we *are* Brothers, because the very life of Brotherhood fills our whole being.

NORBERT LAUPPERT

GALANOS—THE ATHENIAN PIONEER INDOLOGIST

By B. SRINIVASA RAO

GLANCING through the back volumes of THE THEOSOPHIST one finds interesting and illuminating ideas and information. I was specially attracted to an account¹ by Dr. J. Gennadius, an Athenian scholar, of an early Athenian philosopher who went to Banaras in or about 1798 and breathed his last in the holy city in 1833 full of years and honours. About that time commerce was brisk between Greece and the Orient, and a few Greek settlements had sprung up in and around Calcutta. Ostensibly in pursuance of a request from the domiciled community, Demetrius Galanos came to India, "to carry to the young Greco-Indians the torch of ancestral learning, and to send back to Greece a reflex of the light of Asia".

On his arrival in Calcutta, he found ample opportunity to get into close touch with indigenous thought and life; and he soon came to be regarded as equally proficient in English, Sanskrit and Persian. Votaries of rival faiths vied with each other in flocking to him for his assuaging observation of men and things. "Both his own countrymen, the Englishmen who came into contact with him, and the erudite Hindus, with whom he loved to discuss philosophical topics, soon learned to look up to him as to a man of extraordinary attainments and rare worth."

¹ THE THEOSOPHIST, May 1913.

His quest after the deeper issues of life, however, soon induced him to take leave of his large circle of friends and admirers in Calcutta and he migrated to Banaras to spend the rest of his life "neither in the passivity of mere contemplation, nor in estrangement from what is dearest to human kingship," but to imbibe at first hand the best in Ancient Philosophy in a more congenial atmosphere. The results of his extensive labours in the cause of Indo-Greek literature have been embodied in translations as well as original works. It is a moot point whether his claim to immortality rests more on the life he led, on the words he spoke, or the literature he left behind him.

"For, although one of the earliest and ablest pioneers of Indology, he personally laid no claim to any literary achievement—he published nothing during his life-time—but followed the dictates of true philosophy, not a self-asserting philosophy, practised as some kind of craft, and proclaimed by the working of marvels; but . . . after the models of Socrates and Pythagoras, Arcesilaus and Carneades . . . acknowledged and honoured as philosophers for the wise words they spoke, the lessons they taught, and above all for the manner of life they led, thus setting the example of a pure, unselfish, unpretentious, blameless existence, benevolent to all men, tolerant of all things save wrong of any kind. Such indeed was the life of our Demetrius Galanos." He died in 1833, aged 72, and on his tomb in the English cemetery at Banaras, his Brahmin friend, Satoul Sing, inscribed in Hindi: ". . . Demetrius Galanos has left this world to reside in the eternal abodes . . . the Plato of this age."

Galanos bequeathed his library and papers and manuscripts to the University of Athens. The manuscripts comprised translations from Sanskrit and Hindustani into Greek, and vocabularies and dictionaries—Pali-Greek,

Persian-Hindi, Greek-English and Sanskrit-Greek. The translations remained untouched for fourteen years, were taken up in 1831 for editing and publishing, which in 1853 resulted in seven octavo volumes. Volume 1 contains a collection of moral precepts from many sources; Vol. 2, a synopsis of the *Mahābhārata*; Vol. 3 is the *Gītā*; Vol. 4, Kālidāsa's *Raghuvamsa*; Vol. 5, an *Itihāsa*; Vol. 6, the *Hitopadesha*; and Vol. 7, the *Durgā*.

Among the manuscripts not published is the *Bhagavata Purāna*. The most important of the dictionaries is the Sanskrit-Greek, unpublished but much used by scholars, as it contains "many words which are recorded there for the first time, culled from Sanskrit works which he was the first to explore".

"He discerned" says Dr. Gennadius "and adopted all that was pure in Hindu teaching, . . . but he could not regard philosophy from a fantastic and quasi-religious aspect . . . he has shown to what a remarkable degree the regenerating flame of ancient Greece had penetrated into the Heart of Asia and kindled the love of enquiry and enlightenment."

B. SRINIVASA RAO

In such a great work as this movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts.

M.:

(From a letter to Dr. Hartmann)

ASTRONOMICAL PREDICTIONS- OF THE MASTER K.H.

BY ALEXANDER HORNE

(Concluded from p. 184)

IN this connection, although somewhat obliquely, we may refer again to the first part of the Master's *Letter*: "Not all of the intra-Mercurial planets . . . are yet discovered . . ."

"Is there a planet between Mercury and the Sun?" asks a writer in *Science Digest* for March 1950. "Astronomers long ago gave up belief in one. But on June 28, 1949, Dr. Walter Baade of the Palomar Observatory discovered such a planet only 22 million miles from the sun . . . about nine-tenths of a mile in diameter."

But now to our main subject of the Master's direct prophecy, that "Science will *hear sounds* from certain planets before she *sees* them" and the immediately preceding reference to the possibility of detecting "by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also".

This possibility had already been brought forward by Edison, with respect to heat radiations, as we have already seen; but with the discovery of Hertzian waves, scientific

discovery took an unexpectedly different turn. It was soon found that the light waves to which we respond through the sense of sight, and the infra-red (heat) radiations and ultra-violet waves on either side of the visible spectrum, including the Hertzian waves which are the basis of radio communication, are all waves of essentially the same character, differing only in the length of the wave itself, or the frequency (since one is a reciprocal of the other). They are all electro-magnetic waves, of one frequency or another, beginning with the low-frequency heat waves at one end of the spectrum, and ending in the high-frequency radio waves at the other. Astronomical discovery through the detection of invisible heat waves from outer space (as suggested by Edison) seemed to run into a blind alley; but not so with the reception of radio waves.

As long as a half century ago, Sir Oliver Lodge, the famous English physicist (he is probably better known to Theosophists as a pioneer worker in the realm of Psychical Research), suggested that radio waves might be coming to us from the skies above (he thought they came from the sun itself), and he set about trying to detect them, but unsuccessfully. It was not till thirty-six years later—in 1932, to be exact—that K. C. Jansky of the Bell Telephone Co., while studying the causes of atmospheric radio disturbances, accidentally (?)¹ discovered that radiations of the frequency of radio waves were indeed coming to us from outer space, and thus inaugurated the new science of Radio Astronomy. These cosmic waves were found to come from the general direction of our Milky Way—that thin wisp across the sky that contains the

¹ I again question the word "accidentally" (as in the case of the discovery of Pluto) because of the belief some Theosophists have that the major scientific "discoveries" are actually mapped out for us in advance by the "Powers that be," however accidental they might appear to be.

millions of stars of our own galaxy or stellar universe, and whose apparent compactness and combined luminosity give the impression of a star-cloud—but their precise source was not discovered till 1937, by Grote Reber, an amateur radio enthusiast or “ham”—as these amateurs are called in this non-vegetarian country of ours. He had rigged up, at his home in Wheaton, Illinois, a large radio receiver similar to that used in radar detection, and by this means had confirmed the source of these cosmic waves as being the sky cluster in or near the Milky Way.

Curiously enough, these waves seemed to come, not from the visible stars themselves, but from the invisible star-dust or inter-stellar gas. The maximum density appeared to come from the constellation Sagittarius, some ten thousand light-years away, and this spot in the Milky Way now appears to be the “galactic pole” of our own little universe of merely some 10,000 million stars,¹ as determined by this newly invented Radio Telescope. This “galactic pole” or stellar nucleus is ordinarily hidden to the eye because of the interposition of clouds of non-luminous star-dust; but while *invisible*, it is perfectly *audible* to the radio astronomer, who now speaks of “solar noise” with the same ease with which he speaks of the

¹ Would you like to be a Solar Logos some day? There is actually plenty of room! Discussing the possibility of life on other solar systems than our own—please note that we have already progressed from the discussion of life on other *planets* to the discussion of life on other *solar systems*—Fred Hoyle roughly estimates that, out of the 10,000 million or so stars in our own galaxy, “rather more than a million stars . . . possess planets on which you might live without undue discomfort”—certainly not less than 100,000, he thinks, after “full allowance is made for all the uncertainties. . . .” This, mind you, refers only to our own little galaxy, and, according to the astronomers, there are actually “billions of galaxies of stars, each containing more than a billion stars like our sun. . . .” (Art. “Where the Planets Come From,” *Science Digest*, July 1950; condensed from *The Listener* for February 9 and March 2, 1950, published by the British Broadcasting Co.)

visible "sun spots," and plots the point sources and intensities of "galactic noise" with the same ease that he photographs the Milky Way.

"Perhaps the most startling result from the discovery of galactic noise," says Dr. Chas. R. Burrows, another pioneer radio astronomer, of Cornell University, where extensive research in this new science is also being carried on, "is the observation of intense apparent point sources," some of the "point sources" being located in the astronomical charts as being in the constellations Taurus, Ursa Major, Cassiopeia, Hercules and Coma Berenices. "The most startling thing about these point sources is the fact that it has been impossible to observe anything that might be identified with them at either the visual or infra-red frequencies [to which either the optical telescope or camera, or the thermocouple or photo-electric detector, is sensitive]. Apparently, the radio astronomers have observed something that cannot be seen with the ordinary telescope."¹ In other words, *they now hear something they cannot see*. While distinct planets have apparently not yet been discovered by this means—this is still in the future—the probable location of "stars" not yet visible to the optical telescope or its appendages has already been determined by this "Radio Telescope". "As we have pointed out," says Grote Reber himself, "no concentrated beams of radio energy come from the visible stars. But there are certain small spots in the Milky Way that do yield intense radiation. No bright stars are present to account for it. The small spots are tiny enough to be considered 'radio stars'. Though invisible to us, they represent powerful concentrations of energy like visible stars." In addition to the discoveries in

¹ Art. "Radio Astronomy," by Dr. Chas. R. Burrows, *Scientific Monthly*, May 1949.

America, these "radio stars" have been discovered in other parts of the Milky Way by investigators in England and Australia. Thus, galactic radio waves, concludes Reber, "offer a means of studying great aggregations of astronomical material, most of which is not even detectable by telescopes or any other method".¹

"... The radio telescope," comments another writer, "is expected to help chart the shape and size of the Milky Way, which is our part of the Universe; to probe into the mechanism of the Sun; and to identify cosmic material too dark to be analysed by the ordinary spectroscope.

"It is one of the developments Dr. Otto Struve had in mind when he declared recently that 'electronics will dominate the next 50 years in astronomy much as photography dominated in the past 50 years.' Dr. Struve, eminent astronomer and honorary director of Yerkes Observatory [at Chicago], describes Reber's apparatus as the 'telescope of tomorrow'. . ." ² "This branch of science," similarly says Dr. Burrows, "is now at about the point where astronomy was when Galileo invented the optical telescope. Scientists in this new field are just asking themselves the pertinent questions that will be answered in the years to come." Perhaps one of these answers will once more disclose the fact that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy".

Already, scientific writers of the "popular" variety are titillating their readers with the "music of the spheres"; and one writer, describing the 80th Anniversary celebration of Cornell University, where one of the pioneer "radio observatories" has been installed, as we have seen, speaks

¹ Art. "Radio Astronomy," by Grote Reber, *Scientific American*, September 1949.

² Art. "Static from the Stars," by Herbert Yahraes, *Popular Science*, January 1948.

of "the first conference of its kind to discuss the new techniques for 'tuning in on the universe' ". He headlines his article with: " Radar yields new world of Sound ; brings ' music of spheres ' to earth," and ends it with the apocalyptic prophecy, so reminiscent of the Master's *Letter*, " What man cannot now see of the universe he may be able to hear".¹

Of course, the galactic and solar sounds that have so far been heard are only hisses and noises, and nothing at all suggestive of musical sound, but since the " music of the spheres " doctrine was propounded with reference to the planets, and we have not yet heard from the planets themselves, it is no doubt forgivable if we continue to dream that some day musical sounds, too, may issue from the planets themselves.

In this connection, we may perhaps end this altogether too long article with a short reference to the Pythagorean doctrine of the " music of the spheres," of such great interest to poets, Theosophists, and other prophetic dreamers. Pythagoras (sixth century B.C.) was not only the first to teach the doctrine of metempsychosis to the newly dawning European civilization, but is noted also for his musical and mathematical discoveries ; it is probably correct, says the *Encyclopaedia Britannica* to attribute to him the discovery of the harmonic intervals which underlie the production of musical sounds.

" . . . They [the Pythagoreans] were the first to conceive the earth as a globe, self-supported in empty space, revolving with the other planets round a central luminary. They thus anticipated the heliocentric theory [of Copernicus] . . . The distance of the revolving orbs from the central fire [not the physical sun but the ' Invisible Sun '

¹ Wm. L. Laurence, *New York Times*, October 6, 1948.

of *The Secret Doctrine* and the *Letters*, of which the physical sun is only a reflection] was determined according to simple numerical relations, and the Pythagoreans combined their astronomical and their musical discoveries in the famous doctrine of 'the harmony of the spheres'. The velocities of the bodies depend upon their distances from the centre, the slower and nearer bodies giving out a deep note and the swifter a high note, the concept of the whole yielding the cosmic octave";¹ inaudible to human ears—"Such harmony is in immortal souls, but . . . we cannot hear it" (*Merchant of Venice*)—a belief in which there was "nothing fanciful," according to one writer, "except only the belief that the differences of velocity in the movements of the stars [*read* planets] were capable of producing a harmonious orchestration and not merely sounds of varying pitch".²

However that may be, it is interesting to note that the eighteenth century German astronomer Bode established 2,400 years after Pythagoras an empirical rule which has since been known as "Bode's Law," which expresses the relationship between the distances of the planets from the sun; it is defined by the statement that "the proportionate distances of the several planets from the sun may be represented by adding 4 to each term of the series: 0, 3, 6, 12, 24, etc."; that is, a numerical series in which each number from 3 on is just twice the number preceding.³ Kepler's Third Law of planetary motion, called the Harmonic Law, also states that the relationship between the mean distance of the planets from the sun and their period of revolution around it is such that the square of the period is proportional

¹ Art. "Pythagoras," *Enc. Brit.*, 11th Ed.

² Art. "Music of the Spheres," *ibid.*

³ Art. "Bode," *ibid.*

to the cube of the distance.¹ In other words, there is an exact mathematical relationship between the distance a planet is from the sun, and the time it takes to make a complete circuit, just as the Pythagoreans taught.

And here a comment from the Master K.H. may not be inappropriate: "The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless. . . ."

The reason for the inclusion of the teachings of Pythagoras with the more recent writings of the Master K.H. will be apparent to all students of Theosophy.

ALEXANDER HORNE

¹ Art. "Planet," *ibid.*, 15th Ed.

The Buddha described his teaching as a raft to cross a stream. But it must be a raft of your own building. You can't buy one or borrow a second-hand one. When you have really built your own raft the next thing is to throw it away. This is even more important than reaching the other shore. You then become, perforce, one with the stream. . . . Keeping an inner balance, an inner harmony, one steers athwart the cosmic tides like a well-handled yacht, taking speed and trim from the very forces of opposition. Then there will glow an inner sun, an inner music. "Only cease to cherish opinions."

RONALD FUSSELL

REVIEWS

What Can We Believe? by Vergilius Ferm, Philosophical Library, New York, pp. 211, price \$ 3.00.

Here is an attempt by an American Professor of Philosophy (whose mind, as he says, has been refreshingly stirred by new ideas) at re-examining the essentials of the finer things of tradition. He starts with the proposition that Man is a finite being and that all positions that men take on every question are problematic. Man asks more questions than can be answered. That we are gods rather than the sons of men is an unprovable assumption. He asks, "Is there no truth in me so far as I go?" A cup from the Sea of Galilee, though not everything, is still something. Let the stones be piled one by one.

Though reason and feeling are worked into the texture of our nature yet reason is supreme. There are no special means of knowing as, "intuition". Illumination is not something other than reason and "intuitions" are the by-products of reason. Emotions are only physiological disturbances and standing alone they will lead men to destruction. Reason must

sit in the seat and hold the reins. Revelation may be allowed within limits as the over-side of discoveries. Reason may include within it a certain amount of reasonableness and so make allowance for an emotional approach to problems, which he calls reality-feeling.

From these premises the author tries to tackle the question of beliefs. "One believes in a God because already God is in the mind prompting ideas and ideals greater than man." You get your ideas about God by a total impression of things upon which you brood. It is just like appreciating music or a personality. There must be somewhere in the Universe which by no means is a chance combination, a harmonizing principle, call it God or Nature or the First Cause. Like Alma Mater God is both seen and unseen. God is a symbol. He is related to the physical world like the Spirit of man related to his body. God is a factor that makes things click.

Mr. Ferm further goes on to say that Christianity is an abstraction. There have been Christianities

reflecting developing patterns of thought and culture. There were religions afield when Jesus lived. He preached another type. He did not ridicule the past but moved beyond it. He emphasized the individual, as in the last analysis individuals only hold the power.

The doctrine of the Trinity, the author says, was easily solved by our Fathers from a practical common-sense point of view—Jesus as the Son and the Holy Ghost as an immanent spirit being in One God. This ingenious solution quite easily avoided the position of polytheism from Christianity. According to Mr. Ferm, institutional churchdom is a natural growth, as it is natural for religion to organize itself. An organized group can accomplish what the individual cannot effect by himself. Contact with other minds will act as a stimulus. Co-operative worship will help maintain tradition and a togetherness in spirit. It keeps alive reverence and makes us less introvert. There is no harm, but a definite advantage, in one attending more than one church. Let us be "spiritual tramps," he says, in order to satisfy the kind of temperament which nature and experience have given us.

In the final analysis, the author believes that human persons have a definite purpose. There are moments, when he feels that he has pre-existed and that he is a

member of the timeless, spaceless order. "Though it is hard to say what I am, yet I know that I am and that I am I." It is too great a strain on the imagination to think that all the stars and the galaxies of heaven are there by chance. If you follow the law of good thinking there must be an order back of this order. By working out a pattern of thought and habit that is worthy of the best in him, man may reach up to a life that is abundant.

So here is a breath of fresh air over the rougher edges of belief.

N. R. S.

Cosmic Creation and Atomic Energy, by V. Wallace Slater, T.P.H. London, pp. 29, price 1s. 6d.

Based on a lecture given at the 1950 Convention of the Theosophical Society in England, this booklet is published in response to a demand, as a Transaction of the Research Centre.

Mr. Slater gives us a lucid and interesting explanation of modern theories of atomic structure, of the dynamic nature of compounds and the theory of metastability. He considers methods of atomic energy release and at the same time introduces relevant Theosophic concepts.

In his account of transmutation Mr. Slater explains why the alchemists failed to transmute base

metal into gold and points out the unique position of silver among the elements. He discusses the two methods which best produce atomic energy, fusion and fission.

Finally, there is a brief but excellent summary of the process of creation showing how closely scientific ideas of today approximate to Theosophical teachings. Creation takes place in two stages. At the birth of the physical plane there existed primordial fluid, nuclear fluid. Then something happened to break this fluid into drops which became the chemical elements. The building of the physical atoms is the work of the Third Logos, that of the Second Logos is Cosmic creation, the formation of worlds. This Cosmic creation is continuous but not eternal. There is a "going in and going out of creation".

A brief review cannot do justice to this excellent booklet which is of value to scientist and Theosophist alike.

E. W. P.

Idea of Personality, by P. N. Srinivasachari, M.A., The Adyar Library, Adyar, price Rs. 2-12-0.

This book is the outcome of the Dr. Annie Besant Memorial Lectureship established at Madras University in 1939 which was offered to the author in 1949-50.

Taking personality as "the key-word of all knowledge," the writer

deals with it in its dual aspect, individual and social, to be distinguished but not separated. He first inquires into its individual aspect, empirical and spiritual, and the spiritual values of truth, goodness and beauty. The second lecture expounds social personality as expressed in various institutions, and discusses also the nature of supra-personality and the goal of life, which is seen as service to all persons. Personality, described as beyond the empirical views of the self—matter, life, sensation and reason—and beyond all sheaths however subtle, is identified with Atman, immutable and eternal. The author's definition of personality is in contrast to the Theosophist's, for he thinks that "the terms individuality, soul, spirit and self do not bring out the full implications of personality as Atman. Individuality is largely the self of sensibility and is empirical and not *a priori*, and the terms soul and spirit are not free from animistic associations and the word self is more metaphysical than intuitional in its connotation. But the word personality is free from ambiguity and obscurity and it reveals the nature as Purusha or Atman." The aim to be attained by man is "to become perfect like God" by perfect love. Realizing as a fundamental axiom of sociology that "mutualness is more

valuable than single meritoriousness," the author inquires into the nature of Society, for the individual "owes his existence and life to the habitudes of the community". However, "he should as a social personality rise above the narrow confines of individualism and expand into a social personality" through the institutions of the family, the college, the workshop, the state and the church. The ideal of social spiritual personality solves the conflict between individualism and collectivism, but it is "the religious faith in God as the supra-personal that is the consummation or fulfilment of the ideals of logic, ethics and aesthetics in their individual and social aspects". "Human personality attunes itself to divine love and attains at-one-ment with Him." "The idea of personality, human and divine, thus furnishes the key to the understanding of reality in its integral sense."

Part II reproduces an address to the Indian Philosophical Congress held in Mysore in 1932 in which the writer develops the Vedantic theme that the Atman as the Supreme Self is the beginning and end of knowledge.

K. A. B.

Eyes : Their Use and Abuse, by Ethel Beswick, The C. W. Daniel Co. Ltd., price 3s. 6d.

This valuable little volume gives the experience of the author in using for over twenty years the method of Dr. W. H. Bates for eye culture and control. The author wisely says: "It is not suggested that all eye troubles can be 'cured', but it is claimed that all can be greatly alleviated." Neither is the Bates system an unorthodox one. "Turning to the bookcase and picking out, almost at random, Laurance's *Visual Optics and Sight Testing* (3rd edition, 1926) I have quoted from it throughout, unless where otherwise stated, in giving the orthodox viewpoint."

The process of sight is explained in very simple words, and the effect of fatigue, emotion, food, general health, occupation and other factors on sight also noted. The various sight disorders are then set forth with corrective exercises. The author holds that an eye that does not blink every three or four seconds is not a normal one and should deliberately practise blinking. Certain warnings are given as to when not to do the squeeze, etc. The author feels that "contrary to most opinions, the cinema is good for the eyes. What is harmful is the way *we use* the eyes when watching the screen ... Try to see without strain," the last phrase being the very essence of the Bates' method.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1951

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 76th Annual Convention shall be held at the Indian Section Headquarters at Banaras, from 25th to 31st December 1951.

HELEN ZAHARA,
Recording Secretary

FINANCIAL STATEMENT

The following receipts from 1st January 1951 to 31st May 1951 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Australia	...	...	...	566	7	6
" " " Colombia	...	\$ 30.00	...	141	1	2
" " " India	1949-50	...	...	1,800	0	0
" " " Northern Ireland	"	£ 6-7-5	...	84	1	0
" " " Mexico	1950	\$ 50.00	...	285	2	0
" " " Chile	...	\$ 40.00	...	188	1	7
" " " Portugal	1949-50	£ 13-13-6	...	180	7	1
" " " Costa Rica	...	\$ 64.00	...	301	9	8
" " " Indonesia	...	...	...	119	4	10
" " " Greece	...	£ 15-0-0	...	197	15	0
" " " England	1950-51	£ 146-1-4	...	1,929	1	7
" " " New Zealand	1950	£ 43-6-11	...	575	11	0
" " " Norway	...	£ 5-2-1	...	67	18	0
" " " Malaya and Siam	...	£ 6-13-0	...	87	15	0
				5,974	10	0

DONATIONS (ADYAR DAY)

Mr. K. Venkatacharyulu	...	...	...	2	0	0
Mr. H. C. Bakshi, Rajpipla	...	...	...	10	0	0

				Rs.	A.	P.
D. R. D., Adyar	...	...	...	25	0	0
Mr. P. M. Advani, Adyar	...	...	...	10	0	0
Miss Helen Zahara, Adyar	...	...	...	5	0	0
Anonymous	...	...	...	5	0	0
Miss W. Needles, Adyar	...	£ 5-0-0	...	66	0	0
The T.S. in Mexico	...	\$ 158.22	...	720	3	0
Salem Lodge, T.S.	...	...	...	50	0	0
Mr. S. H. Vaswani	...	...	...	1	0	0
Bowringpet Lodge, T.S.	...	...	...	7	0	0
Rohit Lodge, T.S., Ahmedabad.	...	...	...	5	0	0
Ananda Lodge, T.S., Juhu	...	...	...	51	0	0
Mrs. Marion L. Wolfe	...	...	...	22	12	0
Noshir Lodge, T.S., Navsari	...	...	...	15	0	0
Kashi Tatwa Sabha, Banaras	...	...	...	39	8	0
Jothi Lodge, T.S., Navsari	...	...	...	15	0	0
Dr. K. J. Kabraji	...	...	...	25	0	0
Mr. R. Shamanna	...	...	...	50	0	0
The T.S. in Netherlands	...	£ 15-0-0	...	197	15	0
The T.S. in Indonesia	...	...	...	218	7	8
The T.S., Mysore	...	...	...	5	0	0
Bombay T.S. Federation	...	...	...	336	0	0
Lodge "Maha Chohan," Habana, Cuba	...	\$ 17.00	...	79	15	0
Canadian Federation, T.S.	...	£ 85-0-0	...	461	13	9
Mr. N. D. Pendse, Nagpur	...	...	...	20	0	0
Dr. K. B. Banerjee, Motihari	...	...	...	12	0	0
Misses C. M. and E. M. Walter	...	\$ 15.00	...	70	8	9
The T.S. in England	...	£ 27-15-9	...	367	4	9
				2,898	7	11

DONATIONS (GENERAL)

Mr. N. C. Bhavnani	...	...	...	12	0	0
Mr. H. M. Chhaya	...	£ 1-0-0	...	13	3	0
Miss M. Cadman	...	...	...	40	0	0
Mrs. Viva J. Emmons	...	...	...	100	0	0
Prof. and Mrs. D. D. Kanga, Adyar	...	...	...	100	0	0
Miss Margarete Miklau	...	\$ 50.00	...	235	2	0
The T.S. in Chile	...	\$ 10.00	...	47	0	5
Mr. J. W. Tennet	...	...	...	500	0	0
The T.S. in Portugal	...	£ 9-17-6	...	130	5	0
Dr. K. J. Kabraji	...	...	...	25	0	0
Mr. K. Venkatacharyulu, Vijayawada	...	...	...	2	0	0

			Rs.	A.	P.
Mr. Jagat Singh, Ferozpur	...	...	58	0	0
The T.S. in Netherlands	...	...	1,506	8	0
Mr. Herbert A. Kern, Chicago, through the T.S. in U.S.A.		\$ 1,000.00	4,740	7	6
			<hr/> 7,509	<hr/> 9	<hr/> 11

ADYAR BESANT COMMEMORATIVE FUND

Through Mr. S. J. Karaka, Bombay	...	...	244	4	0
Mrs. Ygdiyen Van Luang	...	...	100	0	0
Miss Florence L. Hurd	...	...	50	0	0
Mr. Dharm Narayan, Kanpur	...	...	10	0	0
Miss Tehmina K Wadia	...	...	50	0	0
Miss Lillian Whitehead	...	£ 2-2-4	27	14	10
Mr. M. S. Ganesa Iyer, Karur	...	...	10	0	0
Srimati Soona Bai C. Mehta	...	...	1,000	0	0
The T.S. in Australia	...	£ 80-9-9	404	15	6
Miss P. Mallet	...	...	100	0	0
Señora Esperanza C. Hopgood, Puerto Rico...	...	...	791	15	0
Anonymous, through the President, The T.S.	...	...	200	0	0
Mr. Nils Barren	...	...	100	0	0
Mr. R. E. Ani, Bombay	...	...	2,000	0	0
The T.S. in Ireland	...	£ 6-18-0	87	12	0
Miss Dorothy Ashton	...	£ 2-0-0	26	6	8
Miss Margarete Miklau	...	\$ 50.00	285	2	0
Mrs. Elizabeth Belcher, through the T.S. in Canada	...	...	44	2	8
Mr. A. E. Epworth	...	" "	8	18	4
Miss I. M. Prest	...	...	20	0	0
Mr. J. B. Holdsworth, England	...	£ 1-0-0	18	1	0
Besant Lodge, T.S., Bombay	...	...	60	0	0
Mrs. Stella Garment	...	£ 1-0-0	18	2	0
The T.S. in England	...	£ 458-11-2	6,051	12	6
Mr. H. Lorimer, Canada	...	...	44	1	0
Dr. K. J. Kabraji	...	...	25	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	25	0	0
Mr Jehangir C. Bilimoria, Bombay	...	...	51	0	0
The T.S. in U.S.A.	...	\$ 1,179.25	5,590	12	5
The T.S. in Indonesia	...	...	5	8	10
Mr. Philip Brocklesby, England	...	...	15	0	0
Mr. A. V. Predestin	...	\$ 25.00	117	9	0
Mr. Enrique Romero	...	\$ 1.00	1	11	8
"A Friend" through Mr. S. J. Karaka	...	...	25	0	0

				Rs.	A.	P.
Mrs. Lillian Jones	...	A. £ 20-0-0...		219	0	0
Mr. and Mrs. J. M. Jussawala	...	...	...	800	8	0
Mr. Harold Tyrwhitt	...	£ 8-8-0	...	41	9	0
Singapore Lodge, T.S.	...	...	...	252	8	8
Mr. K. Veerappa	...	...	...	5	8	0
Mr. S. Nagappa	...	...	...	0	8	0
Mr. N. D. Pendse, Nagpur	...	...	...	55	0	0
Anonymous, in memory of Miss Pirozbai J. B. Wadia	...	...	...	50	0	0
Dastur K. S. Dabu, Bombay	...	...	...	225	0	0
Rewa Theosophical Lodge, T.S.	...	...	...	200	0	0
Misses C. M. and E. M. Walter	...	...	...	82	1	9
Miss Constance Meyer	...	...	...	100	0	0
Mr. Lakshmi Dhar Shukla	...	...	...	1,001	0	0
				20,085	5	7

FAITHFUL SERVICE FUND

The T.S. in Australia	...	...	...	15	14	0
The T.S. in U.S.A	...	\$ 241.00	...	1,142	7	1
The T.S. in England	...	£ 1-6-6	...	17	8	1
Mr. Ichha Shankar Dholakia, Kathiawar	..	...	...	100	0	0
				1,275	18	2

PRESIDENT'S TRAVELLING FUND

Mrs. Gulnar and Mr. Sohrab Parekh	50	0	0
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THE SCHOOL OF THE WISDOM

Mrs. Jane Hogenson	...	\$ 100.00	...	470	4	0
D.R.D., Adyar	100	0	0
Dr. K. J. Kabraji	25	0	0
				595	4	0

THE T. S. DISPENSARY

Mrs. Jane Clumeck	...	...	...	50	0	0
D. R. D., Adyar	...	...	...	25	0	0
				75	0	0

for The Theosophical Society,
C. D. SHORES,
Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. C. Jinarāja-dāsa, accompanied by two secretaries, Miss Elithe Nisewanger and Miss Jamni Thadhani, arrived in Sydney on March 9th. He presided over the Convention of the Australian Section which was held at the Easter week-end, and in addition to several talks to members of Blavatsky Lodge, gave two public lectures in the course of a month. He then travelled to New Zealand for four weeks' work, going and returning by steamer, a journey of about four days each way, but the secretaries flew, a six-and-a-half-hour trip to Auckland. The President visited Auckland and Wellington in the North Island, and Dunedin and Christchurch in the South Island. As it is winter in the southern hemisphere, the work had to be done under strenuous conditions. The party is again in Australia, and the President has yet to visit Brisbane in Queensland and Melbourne in Victoria, in each of which cities he will give addresses to members and public lectures. On the way out to Sydney, during the brief stay of his ship in port, he went

ashore and met members of the Lodges in Perth, West Australia; Adelaide, South Australia, and also Melbourne briefly. He will leave the middle of August for Bombay and will be returning to Adyar early in September.

Adyar

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook returned to Adyar from Kashmir on June 22. During the absence of both the President and the Vice-President, the Treasurer, Mr. C. D. Shores, acted as Deputy for the President in respect of the Adyar estate.

The Recording Secretary, Miss Helen Zahara, returned to Adyar after a short visit to England on June 12. While she was away Miss E. W. Preston acted as Recording Secretary.

Cuba

The Annual Convention of this Section was held in January in the building of Lodge Sophia in Cienfuegos and presided over by the General Secretary, Dr. Lorgio Vargas G. In his report he spoke of the expected visit of Mr. Sri Ram and the beginning this year of the Centro Teosofico Leadbeater.

A Federation of the Caribbean is being proposed which would help the Sections in this area to do more effective propaganda work. It would be possible to arrange the interchange of Conventions and the publication of an official magazine. It is proposed that the Federation should include Mexico, Puerto Rico, Central America and Venezuela.

In *Revista Teosofica Cubana* Dr. Lorgio Vargas has begun an account of the history of the Cuban Section which is of special interest because this Section played a large part in spreading Theosophy in Latin America.

The first part of the history of the Section dates back to 1898 when the first group of students of Theosophy was organized in the city of Sancti Spiritus. A little later two other groups in Havana and Cienfuegos were established. Lodge Havana was founded in 1900 with a Charter from the American Section and Lodge Sophia in Cienfuegos with a Charter from Adyar. A third Lodge was founded in 1902 with the name of Annie Besant. The Cuban Section was founded in 1905.

Sweden

Mr. Curt Berg has been re-elected as General Secretary for a further term of two years.

Italy

The 87th Congress of the Theosophical Society in Italy took place from 3rd to 6th May in Forli. Nearly 100 members participated and all the Italian Lodges were represented. A very successful gathering was held.

The Recording Secretary paid a brief visit to Rome in March and addressed a members' meeting.

Theosophical World University

The Annual Meeting of the Council of the Theosophical World University was held in London on April 8th, under the chairmanship of Mr. E. L. Gardner. The Treasurer reported that £100 had been sent to Adyar for the School of the Wisdom and also £100 towards the expenses of the new edition of *Occult Chemistry*. Reports were received from the members of the Council in other countries.

It was decided to file a set of the T.W.U. publications with the Research Library at the London Headquarters Library. During the year the Research Centre had published *Cosmic Creation* by V. W. Slater and *This Dynamic Universe* by the Science Group, the latter being a study in Fohat.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgata 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1898	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14 Piazza Gherbiana, Mondovi Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ; ... <i>Teosofia</i> .
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosof.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1907	Finland	...	...	... <i>The Link</i> .
1908	Russia	...	...	... <i>Theosophical News and Notes</i> .
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	... <i>Ex Oriente Lux</i> .
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>L'Action Theosophique</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Adyar</i> .
1910	Switzerland	Monseigneur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Norsk Teosofisk Tidskrift</i> .
1911	Belgium	Monseigneur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	... <i>Adyar</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	... <i>Norsk Teosofisk Tidskrift</i> .
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleiter	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	...
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophy in Ireland.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharna.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaíso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo...	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	<i>Gangleri.</i>
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavík	...	...
1921	Spain	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostria.</i>
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...	...	...	...
1923	Poland	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Uruguay	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	...	...	...	...	...	...
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1926	Ceylon	...	Monsteur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Deltion.</i>
1928	Greece	...	...	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Central America	...	Señora Amalia de Sotela	...	...	...	...
1929	Paraguay	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1929	Peru	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1933	Philippines	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1937	Colombia	...	Mr. Dwarkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1947	British E. Africa	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Pakistan	...	...	...	...	...	...
1948	Malaya and Singapore	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1949	Northern Ireland	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Indochina	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1950	State of Israel	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
1951	Japan	...	Capt. Carl F. Stillman, U.S.N.	...	Navy Number 3923, Box 1, F.P.O. San Francisco, California, U.S.A.	...	...

• Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voortervweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar.*

Canadian Federation (attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely insectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

THE work of the Society in Europe is being developed satisfactorily, as seen by the following schedule

The Work in of summer meetings arranged for the year
Europe 1951 :

July 1—August 15: Various Sessions; Gammel Praestegaard, Denmark. June 30—July 8: Swedish Summer School; near Stockholm, Sweden. July 12—19: Finnish Summer School; near Helsinki, Finland. July 14—21: German Summer School; Rendsburg, Germany. July 17—24: French-speaking Regional Summer School; Nice, France. July 27—August 2: EUROPEAN COUNCIL MEETING, Camberley, Surrey, England. July 29—end of August: Various meetings at Theosophical Centre, Huizen, Holland. August 5—15: Norwegian Summer School near Trondheim, Norway. August 11—25: English Summer School; High Leigh, Hoddesden, England.

The Federation of National Societies in Europe owes a great deal to Mr. J. E. van Dissel for his devoted labours in doing everything possible for the various countries. Before the second World War he was already the Federation

General Secretary and worked in spite of all kinds of difficulties, doing what he could, though he was isolated in England by the War when he had gone over to attend the English Convention, and two days afterwards his country of Holland was invaded by the Germans. As soon as possible, even before the War was concluded, Mr. van Dissel threw himself heart and soul into the work. He cannot be an all-time worker, as he has to devote much of his time and labour to managing a high-class linen factory.

* * * *

One of the outstanding events at the 50th Anniversary Convention at Adyar was the institution of the Prayers of the Religions, when short prayers of all the religions, repeated by members of the Society belonging to each faith, were the first event of each day's proceeding of the Convention. This institution has been equally welcomed by all Theosophists in India, and every Federation meeting begins with the Prayers.

Since 1925, other organizations have also instituted the repetition of prayers, and these organizations often call themselves "Fellowship of Faiths". A very significant event concerning the religions has just taken place in England in connection with the Festival of Britain. On Sunday, June 17th, at Essex Church, Palace Gardens Terrace, London, W. 8, a service was held for "men of all faiths". The three eastern religions, Hinduism, Buddhism and Islam, were represented by readings from the *Bhagavad Gītā*, the Discourse of the Lord Buddha on "The Greatest Blessing," and from the *Holy Quran*. The Buddhist "Beatitudes" was read by the Venerable Bhikkhu U. Thittila, who lived for two years at the Theosophical Headquarters at Adyar. In addition, there were three Christian hymns, a reading from a Psalm, and also one from the New Testament,

The following is one verse of a hymn by Longfellow :

“ Lord that word abideth ever
 Revelation is not sealed :
 Answering unto man's endeavour
 Truth and Right are still revealed.
 That which came to ancient sages
 Greek, Barbarian, Roman, Jew.
 Written in the heart's deep pages
 Shines today, forever new.”

This, of course, implies the idea that Christianity is the summation of all the faiths that have gone before. But far more beautiful is the well-known hymn, “Gather Us In,” of the Rev. George Matheson, D. D., the blind Scots clergyman, in which the various religions are mentioned, but no thought of the superiority of Christianity is intended. The last verse of that hymn, as added by Bishop Leadbeater, in many ways completes the thought in the previous verses, and particularly alludes to the teaching of Shri Krishna in the *Bhagavad Gītā*: “However men approach Me, even so I accept them, for the paths men take from every side are Mine.” The added verse, which appears in the hymnal of the Liberal Catholic Church, reads :

“ O glorious Triune God, embracing all,
 By many paths do men approach Thy throne ;
 All Paths are Thine ; Thou hearest every call ;
 Each earnest seeker has Thee for his own.”

* * * *

One deplorable element which characterizes the general trend of the Trade Union movement in many countries is that it cares little for the interests of the State. Indeed, the sense of responsibility to the State, which is implied in the word “patriotism,” is mostly absent. It is true that at the time of war, as in the first Great War, and before conscription came in thousands of wage-earners sprang forward as volunteers.

The Individual and
 the State

Whether this was really in defence of the Right, or merely in a spirit of adventure, it is difficult to say. But surveying the many countries, the most important thing in a man's life, the service of the community which is his nation, seems to be somewhat receding under the pressure of the economic upheaval.

That these observations of mine are not exaggerated is shown by what happened yesterday (June 28, 1951) in Sydney. The leader of the State Opposition, Mr. V. H. Treatt, in addressing the opening session of the annual convention of the New South Wales Division of the Liberal Party, is reported as follows :

"The appalling 'don't-give-a-damn' attitude towards the need for greater production is the most tragic factor in the Australian scene. This attitude is endangering the whole economic structure and can smash Australia. I will never believe wage-earners don't care about the fate of their country, or of their families. The attitude must, therefore, be caused by lack of understanding and ignorance of the problem."

The problem of the relation of the individual to the State was most strikingly enunciated by the great teacher Pythagoras. The incident of the transcription of his teaching is worth putting on record. During Dr. Besant's visit to Taormina in Sicily in 1912, one day she climbed the hill above the Greek amphitheatre, where are the ruins of an ancient Greek temple. Using her clairvoyant faculties, she noted that Pythagoras had been at the temple, and had one day delivered a discourse. Naturally, he spoke in Greek, but Dr. Besant, using her occult powers and acting on the mental plane, listened to the discourse, and translated it into English, as follows:

"Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother and father of all, is the wife of

the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian¹ and the man. If the brave man dies gladly for the hearth-stone, far more gladly should he die for the State."

On this matter of the relation of the individual to humanity as a whole, we have in Letter VIII of *The Mahatma Letters to A. P. Sinnett* the striking phrase used by the Mahatma K. H., describing humanity as "the great Orphan". In this *Letter*, which was one of the earliest received, the Master says:

" . . . human and purely individual personal feelings—blood-ties and friendship, patriotism and race predilection—all give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for Humanity—as a *Whole*! For it is 'Humanity' which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members: here too, each

¹ *I.e.*, foreigners who are not Greeks, whose language sounds "barbar".—C. J.

limb of this huge 'Orphan'—fatherless and motherless—selfishly cares but for itself. *The* body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease . . . And who can blame it—as your materialistic philosophers do—if, in this everlasting isolation and neglect it has evolved gods, unto whom 'it ever cries for help but is not heard!'"

Further on, when A. O. Hume, with his intellectual pride, declared that he was not a "patriot," the Master replied:

"You pride yourself upon *not* being a 'patriot'—*I do not*; for, in learning to love one's country one but learns to love humanity the more."

Since all the Adepts are beyond human limitations and predilections, it seems somewhat strange that they nevertheless should have an attachment to the country of their last physical birth. Thus, again, the Adept in Letter VIII says:

"Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted toward *some* men more than toward others, and philanthropy as preached by our Great Patron—'the Saviour of the World—the Teacher of Nirvana and the Law. . . ' has never killed in me either individual preferences of friendship, love—for my next of kin, or the ardent feeling of patriotism for the country—in which I was last materially individualized."

* * * *

At the moment of writing, one important event in connection with the U. N. is the presentation by England of a case to the International High Court in connection with the dispute with the Persian Government over the oilfields, since Britain as a Government

Arbitration

holds shares with a controlling interest in the Anglo-Iranian Oil Company. A judgment has been given by the Court that both sides shall refrain from doing anything to intensify the issue. Persia has rejected this judgment of the Court though, as a member of the U. N., Persia is bound to accept the judgment of this International Court.

About two years ago a similar situation arose between Britain and Albania, with Britain claiming for a judgment against Albania for sinking through mines laid outside Albania's territorial water, one of her men-of-war, when she was in the high seas outside the territorial waters of Albania, and killing a certain number of sailors. Britain asked for compensation for the ship lost and for the support of the families who were bereft of their bread-winners. Much against her will Albania finally presented her case at the International Court; when judgment was given against her and she was mulcted in, for Albania, a large sum, Albania accepted the decision, and paid. The rejection by Persia is likely to be brought before the Security Council of the U. N., as its final directing body.

Arbitration, as a method of settling disputes, is very old in principle and is accepted in old Roman Law. But for an arbitration to be effective, the two sides to a dispute, who select an arbitrator, must give an undertaking that they will accept the decision, whether favourable to them or unfavourable. During the last hundred years, in 1843, when England and France had a dispute concerning what were known as "the Portendic Claims," the King of Prussia acted as arbitrator. A most dramatic instance of arbitration happened in 1872 between the United States of America and Britain, in the famous *Alabama* dispute.

"The Alabama Question was a dispute which nearly led to war between Great Britain and the United States. The ship *Alabama* left Birkenhead in July 1862, when the

American Civil War was in progress. She was commanded by a southerner, but she cleared from a British port; she did great damage to the shipping of the Northern States, who blamed Great Britain for allowing her to leave, the more so as her real aim as a raider was known in Britain to those concerned. After the war, and after a long dispute, the matter was referred to arbitration. Both sides agreed to five arbitrators; they were named by England, the United States, the Swiss Republic, the King of Italy, and the Emperor of Brazil. The award was given in 1872 in favour of the United States of America, only the English member of the Court dissenting; the judgment was that Great Britain should pay £3,230,000 for damages done by the *Alabama*."

When I was last in Costa Rica, in 1939, a dispute arose for the *third* time between Panama and Costa Rica regarding a strip of territory which adjoins both Republics. When the Republic of Panama had been created, as the result of American capitalistic manipulation to get rights to create the Panama Canal, by a revolution which separated Panama from the Republic of Colombia, the boundary line between Panama and Costa Rica was not clearly marked in certain places. The result was the rise of constant clashes of citizens of both countries each invading its neighbour for land grabbing, till the trouble became so acute that both countries finally agreed to arbitrate. But when the arbitrator gave his decision, as it was in favour of one country, the other country refused to accept the decision. The result was that the whole wrangle continued, with continued periodical border troubles. Once again, after a lapse of time, a second arbitration was decided upon, and in this case it was the United States who acted as arbitrator. This time the decision given favoured the country that had felt injured in the first decision! But, as before, the decision was rejected by the first country, who claimed that proper justice had not been done to her rights. Once again the

whole dispute was resumed, and when I was in Costa Rica, border fighting had begun again. But I have not followed what happened since then.

It is obvious that arbitration can only be considered a satisfactory way of settling disputes only if the two sides honourably accept whatever decision is given. But all throughout, the crux of the problem has been, How is the decision of the arbitrator to be *enforced*? In the *Alabama* case, had Britain refused to accept the decision and refused the payment of the large sum that was necessary to compensate the United States, what would have happened? Only a continuation of bitter enmity between the two countries, though it would not have gone to the arbitrament of war.

There has never been anything like a "sanction" behind the principle of arbitration. In Australia and New Zealand, for several decades each country has established Arbitration Courts to deal with industrial disputes as between masters and men, that is, employers of labour, and the men of the Trade Unions employed. For facilitating the settlement of disputes, the Arbitration Court "registers" the various Unions, thus giving them a legal status to present their cases to the Court. Similarly is it with regard to the employers of labour. The judge is the arbitrator. In Australia it is the Arbitration Court in each State which decides on the minimum wage for each industry and occupation, as also the hours of labour and many such details, continually varying their "awards" according to costs of living, etc.

When in 1922 I had the opportunity to talk with a judge of an Arbitration Court in Western Australia, I put to him the question, "What happens if a Trade Union rejects your award?" The judge told me that the only action possible then was to "de-register" the Trade Union, which meant that the Union would no longer have any

legal status before the judge. This has just happened in New Zealand, when the wharf labourers' Trade Union was de-registered. This action of the Government has enabled the creation of a new Union, which has been "registered" in place of the Union de-registered. In the meantime the men who struck find their places occupied by new men.

This whole problem of the want of means of enforcement of the decisions of a Court has just been taken up by the Government of Australia, in amendment to an Anti-Strike Bill. This amendment affects all Trade Unions, as well as all employers' organizations. It provides that a Court may fine a guilty organization £500, and an individual member £200 or imprisonment for twelve months, for refusing to abide by the decision of an Arbitration Court. Here at last is a means of enforcing the judgments of an Arbitration Court.

Naturally enough, there is deep resentment on the part of Trade Unions. While at last a means has been found to enforce the decision of a Court, this is not the end of the whole troublesome problem. Any enforcement by law does not fundamentally remove the cause of the irritation that caused the dispute. As was said by the Lord Buddha, "Hatred does not cease by hatred; hatred ceases only by love". In what manner to bring about a friendly attitude as between contending parties, however acute may be their differences, is the real problem before civilization. So long as mere force is applied, even in the name of law, there will be a continual recurrence of enmity and there will be a recrudescence, in one form or another, of acrimonious disputes one after another. Law is only a half-way house to a solution.

• C. JINARĀJADĀSA

THE PERFUME OF THEOSOPHY

By C. JINARĀJADĀSA

*(A message to the Council of the European Federation
of the Theosophical Society, July 27—August 2, 1951)*

WITH Theosophy we must be careful not to limit our conception of the Divine Wisdom. We study much, but what we discover is mostly what I shall call the "form side" of Theosophy. There is also a "life side" of the Wisdom. H.P.B. refers to the two aspects in the phrase "the eye doctrine" and "the heart doctrine," as contrasted attitudes to the problem of life. I will not deal, for the moment, on what constitutes the "life side" of Theosophy, but I want to refer to something equally fundamental.

Of course, in an organization like ours, much business has to be transacted. But when there is a gathering of devoted Theosophists, they should remember they will miss much of the important gathering if they spend all their time in the transaction of business. In reality they meet to understand more fully the Theosophy which is in each member present, for since the Divine Nature is in us all, the Divine Wisdom is also there. The manner in which we should react to each other in such a gathering has been well described by the Mahātma Morya in a *Letter* which He once wrote to Dr. Franz Hartmann. These are the words of the Master :

"In such a great work as this movement no one should expect to find his associates all congenial,

intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts."

I desire particularly to draw your attention to the fact that there exists what I shall term the "Perfume of Theosophy". What do I mean by this phrase? I mean the realization by us that the Divine Wisdom must ever accompany us, not merely as an intellectual philosophy, but in several other forms, particularly those which have the mould of Art. A good many years ago a lady in Brazil, who was a musician, composed a very striking "Hymn to Blavatsky". It begins with a very brilliant march, played twice, and then comes a brief anthem in praise of H.P.B., sung by a soprano voice to the accompaniment of violin, 'cello and piano. The composition ends with the brilliant march once again. This "Perfume of Theosophy" is now played at every Convention in South American countries.

In Costa Rica a member, who was a distinguished poet, wrote four verses of "The Hymn to Theosophy". This has been set to music for voices and is often sung and gives the public a different conception of what Theosophy is, apart from the intellectual presentation in lectures.

There is somewhere in each one of us the nature of Art, and we should try to develop it. Not many of us are musicians, but if there is one, he ought to be able to create some melody which reflects something of the "Perfume of Theosophy" which he has sensed in the course of his studies. Perhaps poetry is the easiest form for many of us. For the last forty years, on and off, I have written many verses, some serious, but equally, some with an

attempt at humour, but all round Theosophical themes. Very few of them have been published, but after I am "off the scene" my executor will select the best and publish them. There are about a hundred and fifty, but most of them are far too intimate in nature and I cannot publish them so long as I am on the physical plane. In one of them I have tried to state in terms of poetry what is my eternal Dharma as a server of Humanity.

Each one of us should attempt to state for himself in some form of Art what is the "Perfume of Theosophy," as I have termed it. It does not follow that he should share that with others as that is a difficult task, but it will help him to make his ideals more clear if he will attempt what I am suggesting. Some years ago as a result of my speaking on this subject, the magazine of the American Section devoted one page to poetry written by members. It is still continued every quarter.

Theosophy is not merely a philosophy of life, but is something exquisitely beautiful which can be stated in terms of Art. The time will come when we shall have great artists, musicians, and poets especially, who are so steeped in Theosophy that they are impelled to create and state to the world the new embodiments of the Divine Wisdom. The world will then know what is the Perfume of Theosophy.

C. JINARĀJADĀSA

The first and most important step in Occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

H. P. B.

AN INDIAN PATRIOT'S PRAYER

By S. J. PADSHAH

(Reprinted from THE THEOSOPHIST of February 1880)

Oh that mine eyes might see the day when men
Of various races, creeds, complexions, views,
Who live beneath the golden light of sun
That brightly beams upon the land of Ind,
Would congregate in amity around this best,
Most glorious standard of ALL-BROTHERHOOD ;
—Blessed by thee, great Power benign !
To chaos may our party feelings fly,
And with them take the darkness from our land.
May our ancestral feuds be rooted up ;
May love rule in, and peace brood over, Aryan homes ;
May fructifying heat, and dews, and the moist wind,
Circling from land to land and o'er the main,
Assist us sons of Ind, and Aryavart enrich ;
Send forth, thou Solar King, thy magic rays
To picture on the page of History scenes
Of glorious enterprise, and deeds heroic
Done by generations sprung from Bhārat's land.

The West calls to the East, "Up, brothers,
Up, and join us." MOTHER, awake; thine hour is
come !

FEELINGS IN ROCKS

BY C. W. LEADBEATER

(The following is the report of an address by C. W. Leadbeater at a picnic party at Manly, Sydney, Australia, in April 1925.—C. J.)

QUESTION : Where does karma begin ?

C.W.L. : Karma begins lower down than we think. After you have been working at occultism you get beyond being surprised at anything, because you learn to expect to meet with anything. So long as you think you know everything, you think you know what to expect, but when you realize that you do not know anything at all, the function of being surprised atrophies to some extent. It is a fine thing to find out that you do not know anything. It would be especially useful to theologians and also for some scientific men. I do not know where karma begins, but there is that sort of urge at the back of the elemental essence which is probably the will of the Logos pressing it, but when it begins to have any other motive I do not know. That motive is usually love ; it sounds odd to talk about a rock falling in love, but I do not know how else to describe the process. It gets to like a certain person ; its liking is a vague general sort of feeling—I do not know how to put it in other words. If you feel sort of vaguely, generally, rather happy because it is a fine morning or something like that, that is about the kind of feeling

that would compare with the affection of a rock. He glows faintly. You know how a cat looks when he is purring very much. You will realize that he is generally happy. It may be because of the warmth of the fire; anyhow it is a sense of general wellbeing and there comes welling out of him a sort of crimson mist that gets larger and larger. It is something like that, but it is at a much lower level. But a rock is a faithful creature. There is a certain rock at National Park. It became very fond of one of our boys. He used to sit upon it and the rock sort of stretched itself out (the spirit of the rock could not leave the body, but it could reach out towards him, keeping a sort of toe within its physical body). I remember how it reached out towards us when we were passing in a boat. It could see so far away as that, and it knew somehow when we were a good deal further away than that even, and got ready to receive us. It was always immensely pleased when this boy could come. Then this boy went away so I was not able to take him. Next time I was down there it reached out to me in a feeble sort of way. The rock was evidently expecting him and it really loved in its rocky way. I had another boy with me, about the same height and dressed in the same way, and I said to him, "See if you can console it"; but it was entirely unresponsive at first. He persevered, however, and got it quite friendly before we left, but to this day that rock is still looking out for the other fellow. It is several years ago, so its affections are not fickle.

This rock was so friendly and so nice and affectionate we thought we would try other rocks and see if this was the habit of the race. But the next rock did not like us in the least. The feeling was: "Go away and mind your own business; I don't want you here." Then we discovered that they had made a path close by and had cut part of

him in two to make this path. So this particular rock did not like human beings. Then we tried another rock. It was on a point overlooking the valley. We followed his consciousness and we found he had a story to tell. He was just as full of it as a man at the club might be. He unfolded the scenes before us. He had had one dramatic thing happen to him in all his life, and he had got this in his rocky mind so that he could not get it out, and if he had been a man he would have been always boasting about it. He had a recess in him, a little higher than a man's head. It was a recess which went into the rock almost as though a great piece had been cut out. Perhaps it had been washed out by water long ago when he was at the level of the water. Anyhow, here was this recess and turning round a little like the mouth of a curve. But in the roof of this recess there was a hole about the size of a man's waist, going into the body of the rock. The story was this: That a certain aboriginal, a savage, was being pursued by his enemies round the rock. He was climbing desperately, trying to get away, and he came round the corner and seeing the cavity he jumped into it. The obvious thing to do would have been to go down it, which was very deep. But instead of that, this man seeing the hole above his head, caught hold of the edge of it with his hands and pulled himself through it. Then he lay flat, as it were, on one side inside that hole. The other fellows came dashing round; they saw the cave and examined it, and not finding him they decided he must have jumped over the rock. But he lay quiet, and after they had gone on, he escaped. This was the one thing which had happened to that rock, and he wanted to impress it upon anybody and everybody, because no one could understand him. That showed certain things. We have all read that impressions are made somehow on the astral light, but

impressions are made of everything that is striking or that can make a strong impression. Psychometry shows that. You pick up a stone and in a hundred years' time a psychometrist could reconstruct this scene. It is impressed in some way upon everything within reach, but no one knows exactly how. Here seemed to be a case where the consciousness of the rock was responding to this impression, and we tried to find out what else he knew. We could discover one or two points, but he was so full of his own tale that you could not get anything else out of him or a word in edgewise. But we knew that he was aware that there had been certain changes in the valley; we looked back and came to a time when the course of the river had been different, and he also knew vaguely that a certain building had been erected, and somehow in his weird hundredth part of a consciousness he knew that; knew that things changed and that this building had been put up.

QUESTION: Are there nature-spirits here?

C. W. L.: This is a place which is very much frequented, so they are more up in that direction than actually down here. They are very curious creatures, I mean full of curiosity. They are rather like deer. You know if you go into a forest where there are deer they will come round and sniff at you and poke you to see if you are alive. Nature-spirits are like that; they also want to see what you are. They dislike man very much because he does make himself such a nuisance to them. They love very much the spirits of the trees, and the flowers and the birds, and those things are to them a very great joy, and they much delight in them. Then man comes along; he cuts down the trees and he destroys the birds and picks the flowers, all of which they don't at all understand, and they think that he is horribly cruel, that he is a kind of démon. Then he comes and poisons the beautiful air with tobacco and

alcohol and he puts up hideous houses which they do not admire. So in every way they regard him as a kind of horror, a dreadful beast. That being their general opinion of humanity, it takes time to show them that some people are not like that. Looking over from that hill they would see a group of us. They would soon see that the sort of aura and general appearance of this group was different, and some of the bolder nature-spirits would come to see what we look like. They have got as far as that bush, but they have a sort of general idea that we might turn on them and try to catch them; they don't quite trust us. They drink in some of the vibrations and sort of nod to each other in approval.

QUESTION: Is the ensoulment of a rock definite?

C. W. L.: The ensoulment of a rock is much more definite than anything I had supposed. I thought the life of all rocks in general was about the same life, but I find they have distinct differences. This rock on which we are sitting is not merely part of the hill-side, but he has a kind of elementary beginnings of consciousness of himself as a separate rock, separate from that over there. At National Park, there were two quite near together, and I was stepping from one to the other to investigate the second one; the first rock thought that I was going to leave him and he did not like it at all.

QUESTION: What would be the effect of human association upon the rock?

C. W. L.: It would give it more rapid and more decided vibrations. It would bring it nearer to the stage where it was able to ensoul something better than a rock. It would get nearer to that than it had been before. It would shorten its existence in a rock body and get it on towards the higher things.

(To be concluded)

RADIESTHESIA AND TRANSUBSTANTIATION

By VICTOR NOALL

Member, British Society of Dowzers

IN an article in THE THEOSOPHIST for July 1949 I gave a general account of the subject of Radiesthesia or modern scientific divining. Here I wish to show what light this science throws on the vexed problem of transubstantiation. Of course, most Theosophists realize that clairvoyant investigation records a psychic change in the wafer at the moment of consecration, but it is interesting and instructive to note how this change can be detected by modern scientific methods, and how the difference in wavelength between the wafer before and after consecration can be recorded. In order to show how this is done some explanation of the forces concerned is necessary.

At the outset, to show how the scientific nature of radiesthesia has received official recognition I quote the following incident reported in the Bulletin of the Confederation Française de la Radiesthesie. A widely known magnetic healer in France was prosecuted for the illegal practice of medicine, but, after a brilliant speech by her lawyer, she was acquitted in the following words: "... whereas the witness Givelet, a well-known man of science, has measured the fluid of the accused with a purely physical apparatus and whereas under these circumstances

there can be no question of charlatanism . . . I hereby acquit the accused and condemn the plaintiffs to pay the costs ". The radiesthetist has also been upheld in English law.

Now to study the forces involved. We all know that the earth is surrounded by a magnetic force, or, as it is termed, a magnetic field, and also that magnets are attracted towards the earth's poles. Also, if one places two compasses near each other the positive pole of one is attracted towards the negative pole of the other. The world is filled with magnetic force and there must be some external force of nature responsible. An electric current flowing along a wire creates a magnetic field around that wire. The numerous coils of a galvanometer multiply the influence of such a current, and the magnetic field resulting gives science a means of measuring such electric current. Therefore, a magnetic field filling space around a conductor and the electric current are associated. A radiesthetist can detect the passage of an electric current, and also the qualities of a magnetic field, whether caused by an electric current or by the constant force of nature acting all the time as upon a compass magnet. Around a straight magnet a radiesthetist can detect different phases or forms or parts of the field, and he finds around a magnet's north-seeking pole a positive polarity reaction, and around its south-seeking pole a negative polarity reaction, and also over the centre of the compass a dual reaction called radio-magnetic. All three such reactions are the evidence of a force called the Horizontal Type Force which extends to approximately eight inches above the surface of the tested article. These reactions come to the researcher by induction across space and therefore the force which must be influencing and passing through magnets must also be passing through all matter of which this earth and its inhabitants are composed.

There is also the energy or force giving penetrating vertical waves, called the Vertical Type Force, having the three forms of positive and negative polarity and the dual reaction called radio-active, similar to that of the Horizontal Type Force. This Vertical Type Force extends beyond the eight inches previously mentioned, to possibly the limits of our earth's magnetic field, and as an illustration of distance, underground water has been detected by means of this Vertical Type Force, from an aeroplane a thousand feet above the earth's surface.

The radiesthetist is enabled by scientific training to suppress undesired forces at will, and we find he can detect another force in the total of terrestrial energy, which is classified as the East-West type of influence or force, because it causes the pendulum to oscillate from east to west. It is worthy of note that after twenty years of experiment Dr. Abrams (of Abrams' Electronic Reactions) secured his first reaction only when he stood his patient facing west.

Substances tested can be grouped under the orthodox classifications of (1) organic or biologically alive substances, (2) lifeless substances, such as non-radio-active minerals, and (3) radio-active substances, such as radium. In the case of the first group the influence detected would be the field or energy coming from units of life energy; in the case of the second group the influence or field detected would be occasioned by the impingement of surrounding universal forces upon the test substance (as is shown in the action of a compass), for in such lifeless substances their electrical energy is kept within themselves in a condition of equilibrium and the influence detected would be due to the loss of free electrons brought about by the above-mentioned impingement; and in the third group the influence detected would be orthodox radio-activity, as they are without biological life and emit their electrons

spontaneously. Also we find that all such influences or forces or fields can be measured, and as our measurements differ with different substances, so must the internal properties of such substances differ.

Further, we find that in addition to the orthodoxly recognized gamma radiation and alpha and beta particles there is another influence radiesthetically detectable, called the influence of Disintegration. A thing which has been proved by many persons hundreds of times becomes an acceptable fact, and this force of Disintegration has been detected many thousands of times, as hundreds of people can testify. It therefore becomes an acceptable fact. One finds, for example, that the action of the sun's rays stimulates molecular or organic cell vibrations, thus creating induced vertical waves of atomic electricity called Disintegration. By measurement it is found that the wave-length of Disintegration is 8 metres, the wave-length of biological life, whereas the wave-length of ordinary electricity is 7.5 metres. It is also possible to amplify the influence of Disintegration whilst such amplifying agent has the effect of stifling the influence of electricity. Also in a Faraday cage the waves of electricity are stopped from passing through, but the vertical waves of Disintegration can be freely detected passing through. There are many other effects of the influence of Disintegration, but the above characteristics are sufficient to show that it is an energy quite apart and distinct from any electro-magnetic influences.

The radiesthetist finds that the true colours of the spectrum have a penetrating Vertical Type wave which can be measured on a linear rule up to the mark 80 of violet, and physical matter has its groupings corresponding to the colour measurement (*vide* THE THEOSOPHIST, July 1949, "Radiesthesia"), and the writer finds that the wave-length of the Consecrated Wafer, or the Host, or the Blessed

Sacrament, whichever term is used, is approximately 10 metres, which one finds is beyond the wave-length of organic biological life, and Disintegration, and in fact is the same as that of pure white light. Professor Albert Einstein has recorded that he finds the only stable factor in the universe is light, a fact of profound significance, when one realizes something of the implications of the forces used to consecrate, and radiating from the Blessed Sacrament. The writer finds that the unconsecrated wafer has a wave-length of 7.4 metres.

There is also the phenomenon of impregnation which shows that one object touching or close to another will impart temporarily to its neighbour its own influence or wave-length, so that both the immediate and outer containers of the Host tested emit and retain the characteristic influence of the Blessed Sacrament giving a wave-length of approximately ten metres. Further, the stifling agent used in the case of the Host being investigated was a piece of black velvet, the stifler being the colour black which has a wave-length which does not extend beyond zero.

The radiesthetist analysing physical matter is enabled to tabulate the ninety-two basic elements on a linear rule, finding that each element always reacts at its own special point on the rule—thus, for instance, hydrogen responds to 1, phosphorus to 15, arsenic to 33, mercury to 80, uranium to 92, and beyond 92 there are the markings for those unknown elements whose existence in some instances has been postulated by official science, and whose place and polarity have been determined by radiesthesia, until we come to point 124, known as vacuum, because at that point there occurs a vacuum or oscillation of the pendulum, but beyond that point there is no reaction, or, in other words, the human ionometer, or radiesthetist, can pick up no influence which causes a pendular reaction.

To put the writer's radiesthetic findings in a simple formula :

The *unconsecrated wafer* shows :

Vibration number among the basic elements of 1.

Horizontal Type Force—positive polarity and $52\frac{1}{2}$ wave-length in linear measurement.

Vertical Type Force—positive polarity and 7.4 metres wave-length in linear measurement.

Whereas the *Consecrated Wafer* shows :

Vibration number among the 92 basic elements of 124.

Horizontal Type Force—positive and negative polarity and dual reaction called radio-magnetic, and beyond the 80 mark of violet at the end of the spectrum in wave-length in linear measurement.

Vertical Type Force—positive and negative polarity and dual reaction called radio-active, and 10.24 metres wave-length in linear measurement.

The conclusion is obvious. Transubstantiation is thus clearly proved by a method which has the recognition of official science—the radiesthetic method—wherein the neuromuscular reactions of the diviner and radiesthetist have been investigated to the satisfaction of scientists, as has been presented in the article "Radiesthesia" in the July 1949 THEOSOPHIST. Also diviners' findings have been upheld in Courts of Law as shown at the beginning of this article. A careful perusal of this article will show the differentiated types of matter and the differentiated types of force or energy playing upon, through and from those types, and therefore, the Blessed Sacrament then is the focus and radiating point of forces which partake of the nature of cosmic forces beyond man's normal powers either to impart or fully understand.

VICTOR NOALL

THE KATHA-UPANISHAD AS A BOOK OF INITIATION

By A. J. H. VAN LEEUWEN

"He truly has attained Supreme Wisdom,
who sees himself in All."

THE *Katha* ranges as one of the principal Upanishads and it certainly is one of the most beautifully worded and deepest in thought, overflowing with most precious truths. As is the case with practically all Holy Scriptures we miss the real teachings if we read or listen to the words and take in their superficial meaning only and do not see them as symbols of spiritual and therefore mystical experiences. In my opinion, the *Katha* must be interpreted in this symbolic way, then in the light of Theosophy it will reveal to us many occult facts and wonderful truths.

The *Katha-Upanishad* begins with the narrative of a young boy, Nachiketas, who is to be sacrificed by his father, a Brahmin priest, Vājashravasa. In proceeding to the temple, he asks his father to which of the eternal Gods he will be dedicated and sacrificed; and he has to put his question thrice, before the answer comes:

"To Mrityu I will give thee."

Mrityu Vaivasvata is Yama, the God of the deceased, King of the abode of the dead, and the meaning of this answer usually understood is that the boy will be put to death as a human sacrifice (Valli I, shlokas 1-4). But what is the hidden meaning in this introduction?

In all Scriptures we read of similar human sacrifices, inspired by unswerving faith and pious devotion. The patriarch Abraham was instructed in a dream to sacrifice his only son Isaac and was about to do so, when God interfered. But this Old Testament myth is now frequently interpreted as a foreshadowing of the Supreme Sacrifice by God Himself of his only-begotten Son, the Christ, which forms the mystical background of the Gospel of Christ's coming on Earth.

In several religions, as also the Roman Catholic, there is a pious custom among orthodox families that one of the sons has to be offered to become a monk or a priest. Because all ties of worldly affection and relationship are thereby severed, this also is seen symbolically as if the boy is dedicated to death and enters the abode of the deceased, to be reborn into the Regions of Spiritual and Eternal Life.

In the case of Nachiketas, it is conceivable that the (spiritual) father is an exalted Sādhu, who is conducting his beloved disciple ("Son of the Master") to mystic Initiations, which are as physical death to the uninitiated. There is some inducement for such a supposition in the meaning of the four names, by which the father-priest is indicated in the *Upanishad*. These names are veiled usually in anagrams, or slightly modified mystic titles, which disclose the real meanings. The name Vājashravasa could be read as *Vidya-Shrāvaka* and then its meaning becomes quite clear as "Wisdom-Listener". Names in Holy Scriptures are very often the keys to doors of hidden treasure-houses.

Nachiketas has to put his question three times, because his Gurudeva must be fully convinced that his chela is ready to sacrifice body, soul and spirit and will keep back nothing.

The *Upanishad* continues that Nachiketas, on entering the Abode of Death, does not meet King Yama immediately but has to wait for the Mighty Deva 'at the threshold of His Heavenly Palace; he refuses the refreshments offered to him by Yama's Queen and servants. He has to wait for Yama during three days and three nights. This incident reminds us directly of the mystic drama of Initiation, where the candidate was entranced for three days, to be raised on the fourth as One who has achieved mastery over Death.

Having subjected Nachiketas to the ordeal of those three days, Yama on re-entering His Palace welcomes the Brahmin boy as an esteemed guest, and offers him three boons to expiate for His seeming incivility and inhospitality (I.9). This is the signal that we read very carefully and attentively in order to discover presently in symbolic language some of the secrets revealed to the candidate for Initiation.

After he has been in trance or semi-death for three consecutive days and withstood the temptation to take the refreshments offered to him by minor entities, Nachiketas the candidate is welcomed by Yama Vaivasvata and honoured as a guest to be revered. It would appear that Nachiketas has passed the first barrier and "entered the Stream" of Spiritual Life; entering Yama's palace in full consciousness, he is welcomed by Mrityu as a *Srotapanni*, one who has entered the Stream. The new faculty he has won is to remain conscious on the other side of death, without being subjected to the usual interruption experienced by all other people. He will be able to proceed continuously on the spiritual Path, whereas the ordinary, uninitiated, incarnate person has only the opportunity to review his own past experiences and turn them into capacities for his next earthly incarnation. A *Srotapanni* is permanently

conscious in after-death life as well as during sleep, and profits from it accordingly.

The first boon asked by Nachiketas is that he may return to his Guru on earth and that the Guru will accept him, happy and content to see his pupil come back. This boon is granted (I. 10-11). We can understand this to be the Second Initiation as a *Sakridāgāmin*; one who has to return to incarnation but once. Nachiketas asks indeed to return to physical life again, but in order to be released from the power of Death. Only an Initiate has the right and capacity to determine beforehand the conditions of a forthcoming incarnation.

The second request put by Nachiketas is to be instructed in the Mysteries of the Sacrificial Yoga Rituals, by which one is able to attain to Heaven. Yama instructs him as if Nachiketas has to build a real sacrificial Altar. The God tells him precisely where the Altar has to be erected, the number of bricks wherewith it has to be built, and the way in which these are to be placed, the threefold kindling of the Primeval Celestial Fire (*Virāt*), which is the first emanation of Brahman, the fount of all creation, which dwells in the innermost and secret cavity of the heart (I. 12-15). Nachiketas carries out all these instructions correctly, which means obviously that he masters the Mysteries of Creation, which are part of the secrets imparted at the Third Initiation, as we are told.

Yama is so well pleased with His promising pupil that He confers two extra gifts on him; first, that the threefold Spiritual Fire shall forever bear his name, and second, He adorns Nachiketas with the *Chintāmani*, the garland of multi-coloured jewels (I.16).

What can be the secret meaning of those presents? Nachiketas in formulating his second request has said that whosoever partakes of the knowledge of the Mysteries

of the Celestial Yoga-Fire, thereby becomes a Jāta-Veda, an All-knower, a "Heaven-dweller," and enjoys immortality. We must understand this to be the faculty of the consciousness not to be clouded or veiled anymore by the processes of birth and death. It is therefore *permanent and continuous waking-consciousness*. Now this is precisely the meaning of the Third Initiation; the *Anāgāmin* is not subjected to birth or death anymore. It is he who has overcome *Janma-Mrityu*, i.e., Birth and Death.

Obviously it is not to be understood that the Initiate will never again take a physical body, but that his consciousness has become uninterrupted. Moreover this Yoga-Fire is called, by the Initiator, Yama, by the name of the neophyte himself. This is in perfect accordance with the maxim we read in so many books on occultism, "Thou canst not tread the Path before thou hast become the Path thyself". The Sacrificial Fire, which is nothing else but the Mystical Path, is not only named after the candidate, but Nachiketas is unified with and becomes himself the Fire. A name, in occult symbolism, being power, signifies the thing itself.

This Nachiketas-Fire is threefold :

1. It is the *Prāṇāyāma-Shakti*, kindled by *Dhāraṇā* or Concentration. It is the physiological and biological Fire of Life itself and its fuel is the processes of Experiencing, Reasoning and Understanding.

2. It is the *Kundalini-Shakti*, kindled by *Dhyāna* or Meditation. It is the magic psychological Fire of Yoga. The fuel is Sacrifice, Will and Knowledge, or *Kriya*, *Ichcha* and *Jnāna*.

3. It is the *Sūtrātmā-Shakti*, kindled by *Samādhi* or Unification. It is the Spiritual Fire *leading* to Ultimate Liberation, though it is not yet Liberation itself. The fuel is Be-ness, Consciousness and Bliss, or *Sat*, *Chit* and *Ānanda*.

These "Fires" are all said to be *Guhyam*, hidden in the mystic caverns of darkness and silence. The roaring of these Sacrificial Fires is a voice known as the Voice of the Silence, which instructs the neophyte how to proceed safely on the Path of Holiness as well as warns him of unexpected dangers.

The necklace of multi-coloured jewels of course is the gift of the Siddhis, which are now handed over to the Initiate. At the Third Initiation the candidate receives all these magic powers, without any exertion on his part. "But rather seek ye the kingdom of God; and all these things shall be added unto you."

Now comes the third and weightiest request of Nachiketas: he asks that the riddle of Death may be revealed to him. Of course it does not mean any lecturing about after-death life, because as a Brahmin priest and a high Initiate he is perfectly well acquainted with all the manifold aspects of that life. What he wants to know is deeper, the most esoteric solution of the eternal problem: *What is the meaning of Death?* It is indeed the self-same problem, only formulated in a different way, which Gautama Siddhartha put to himself, when he meditated under the Bodhi-tree at Gaya: *What is the meaning of Sorrow?* And the answer to this mystery is to be found only in Spiritual Liberation.

King Yama Mrityu Vaivasvata shrinks from answering this supreme question and tries to divert His disciple's ambition by offering him a lot of the most alluring and tempting presents; in fact He offers him all things imaginable from a human point of view. He proposes Nachiketas to accept three other gifts instead, if only he would be willing to leave this deepest Mystery alone. Yama offers him wealth untold, honour, power and endless splendour; but Nachiketas is steadfast in his request. Yama offers

him the supremacy over all the kingdoms on earth ; but Nachiketas waves them away into nothingness. Yama offers him physical immortality, heavenly power, Devas and Ghandarvas as his companions and servants, but it is of no avail. Does this not remind us of the tempting of Jesus by Satan, before Jesus starts on His career as a Teacher of Humanity ? The devil also offered three boons, if Jesus would forsake His mission. " And [Satan] saith unto him, All these things will I give thee, if thou wilt fall down and worship me " (*Matth.*, IV. 9). Obviously there is a parallel and it can be drawn very far even.

What are these temptations ? Are they not the *dwellers on the threshold*, our innermost secret feelings and inner weaknesses, which take form and try to withhold the Initiate from reaching the summit of Liberation ?

Because Nachiketas, as Jesus did ages later, remains steadfast, Yama Vaivasvata decides to reveal the answer to his question. It is quite impossible to couch this Ineffable Mystery into words, and therefore we must not look for any definite or formulated answer or instruction. Yama says this straightforwardly and the second and third chapters of the *Upanishad*, which give Yama's explanation, are so deeply mystical that an ordinary reader will not be able to see any revelation at all. It is as vague and indefinite as the verses of the *Tao Teh King*, or the final adhyayas of the *Bhagavad Gītā*, or the mystical sayings of Zen Buddhism.

If we cannot attune ourselves to the spiritual atmosphere of the *Katha-Upanishad* the reading and study will be of no profit to us. We shall be confused and bewildered only, as most of the learned western translators of this *Upanishad* have been. But if we accept the Yoga-training of our consciousness as Theosophy and the Vedanta give us, and *have a slight experience and understanding of the*

Turiya and Samādhi states of consciousness, then the *Katha-Upanishad* becomes a veritable fountain of light indeed, an inexhaustible mine of the most beautiful gems of Spiritual Wisdom, and an invaluable book of occult instructions.

And so, in my opinion, the *Katha* is perhaps another of the veiled Books of Initiation, like *The Voice of the Silence*, *Light on the Path*, the *Revelation of St. John*, the *Book of Jesaja*, and in a superlative degree the *Bhagavad Gītā*, the "Song of the Lord".

A. J. H. VAN LEEUWEN

MACROCOSM AND MICROCOSM

When Time began and God descended ;
And *Verbum caro factum est*,¹
Who saw in man the God, ascended
By God's own road to God's own rest.

Each day the Holy Mass is spoken
By him who greets in man the God ;
On lowly flesh He stamped his token,
When once the earth as man He trod.

Whoso the sinner swift embraces
And *Hoc est Corpus Meum*² says,
He holds the thread through all life's mazes,
He hails with joy the Word's great ways.

C. J.

¹ The Latin phrase in the Apostles' Creed, "The Word was made flesh," which states the mystery of the Divine Incarnation.

² The Latin words of consecration signifying "This is My Body," used by Jesus Christ when instituting the sacrament of the Holy Eucharist.

THEOSOPHICAL IDEAS IN EUROPEAN PHILOSOPHY

By F. H. DASTUR

THOUGHT is thesis, matter is antithesis, and the union between the two, the marriage of philosophy with science, is synthesis. The examples quoted from several authors in this article may appear to be *disjecta membra*, but on closer examination they will be found to fit into one or the other of the three categories named above.

Nature guards her secrets by throwing a veil over them, or by exposing them boldly to the gaze of all creatures, who, if not ripe enough to be taken into her confidence, cover their eyes deliberately against the dazzling truth. In an aquarium a fish struggles against the transparent glass partition trying to cross over to the neighbouring block, but after several attempts reconciles itself to its own pen, and even though later the partition may be removed it continues to revolve in its own narrow coop. Such is the condition of modern philosophers, who being brought up in the old school for several centuries are unable to pierce through their limitations even when the dividing partition is removed by Theosophy. Reading Paul Brunton's *The Wisdom of the Overself* I could not help exclaiming at the end of almost every chapter, "If only he had studied Theosophy. . . !" He has an open mind, and I hope to see

the influence of Theosophy in his future works—if he reads the several books which he has accepted from me.

There is a distinction between the philosophy of science and the science of philosophy. In the history of the world it has been noted that, before the birth of science, there was philosophy alone in the field, and the best of human brains devoted themselves to the study and to a certain extent the practice of philosophy. Although, comparatively speaking, science is of very recent date, it has advanced with giant strides causing philosophy to recede into the background, and claiming the sole attention of the modern world to its own wonderful achievements. But whenever a scientist has gone very deep into his subject, he has confronted a dead wall beyond which his instruments are unable to take him, and so he enters the realms of philosophy mostly tinged with religion. This we might call the philosophy of science, and its oft-quoted votaries are Crookes, Eddington, Lodge, Jeans, Einstein and a few others. Thus we mark that between science and philosophy, at first philosophy goes ahead, then science in her rapid career completely outstrips philosophy. There is a stage where science and philosophy run neck-to-neck. Take, for instance, Planck's theory of quantum, in which he asserts that energy does not flow like a stream but acts like the hammer-blows of an alarm-clock. Einstein used this theory to explain the facts of photo-electricity. At the present day a modified form of it is of fundamental importance for all theories concerning sub-atomic phenomena and the constitution of atoms. One finds echoes of this theory in strange places. Krishnaji says when action is merely a continuation of thought it is not action. Action is from moment to moment. Also, "It is important to die every moment and to be reborn again." Paul Brunton is more explicit. "Thoughts, whether they be abstract ones

or pictorial images, are emitted from the deeper layer of mind not like a flowing stream of continuous water from a tap, but like a steady series of separate bullets from a machine-gun." Bertrand Russell asserts that what is important to the philosophy in the theory of relativity is the substitution of space-time for space and time. The quantum theory reinforces this conclusion, and it regards physical phenomena as possibly discontinuous. He expects that this theory will prove more revolutionary to the doctrine of space and time than relativity.

Each philosopher weaves a system of his own. Though their theories are stimulating to the mind, none is scientific like Theosophy. Another philosopher will either supplement or more often contradict his predecessor, himself in turn being similarly treated by his successor. Thus European philosophy has not grown from generation to generation so as to achieve what Theosophy has done. Theosophy alone has the stamp of scientific philosophy, and so within three quarters of a century has illumined the human mind on abstruse subjects like death, predestination, the nature of the universe, good and evil, the soul and immortality and many others with scientific accuracy. Take, for instance, the well-known proposition of Berkeley that there is no matter. It has been wittily summed up: "Berkeley says there is no matter. It does not matter what Berkeley says!" For Berkeley came to this conclusion in a philosophic way. But Theosophy shows plane after plane and proves scientifically that ultimately matter is composed of bubbles in the koilon—empty space pregnant with vibrant life.

Many of our Theosophical writers have ably expounded the philosophy of Plato, Apollonius and Schopenhauer in the light of Theosophy, so they are not the subject of treatment in this article. The works of other philosophers like

Plotinus, Paracelsus, St. Thomas Aquinas and our modern Leibnitz teem with Theosophical ideas, but they are so thinly spread and at times so enigmatic that they fail to give that conviction which one gets from a small handbook of modern Theosophy. The philosophy of the Stoics is summed up in the couplet of Pope :

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Bergson emphasizes the intuition in man. He considers the universe as a moving, growing organism—a work of art; but adds that science cuts a slice out of it, and that slice is the whole universe. It reminds one of the witticism of Bacon that when a buyer of a house asked the seller to give him some idea of the house, the seller took out two or three bricks and sent them for the buyer's inspection. On the subject of intuition Mr. Jinarajādāsa writes in Prof. Kanga's book:¹ “One striking thought in Bacon is that in some mysterious manner the human mind has a quality in it so that it can awaken to the truth, which is outside that mind, by a subtle response *from within the mind*.” True. Our mind is like a dark tunnel through which a train of thoughts is running in a straight line, but at intervals, like the air-and-light holes in a railway tunnel, a side window opens in the mind through which, if we peep out, our mind is diverted from its regular flow of ideas to intuition leading us to the very inwardness of truth and life. Plotinus describes Buddhic consciousness as the realm of light where divine beings are lucid to one another, and each contains all within himself and sees all in every other, so that everywhere there is all, and infinite the glory. Compare this with Dr. Arundale's description: “I remember the wondrous sense of unity with

¹ *Where Theosophy and Science Meet*, edited by D. D. Kanga.

all things, with the trees and the flowers, feeling with them all, growing with them and in them, suffering and rejoicing in and with them."

Leibnitz maintains that a body is composed of many monads, but there is a central monad or queen monad, which keeps in harmony all the other minor monads. Theosophically speaking each cell of the body is a potential monad, and indeed each human being is a cell in the larger body of the Logos. This idea can be extended *ad infinitum*.

The unique position of Theosophy, unlike any other philosophy, is that it has imported science into the realm of philosophy, and describes dream conditions, life after death, karma and other deep problems with scientific precision, and carries conviction into the domain of morality as Carlyle does in the following quotation. "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Unity divided by zero will give infinity. Make thy claim of wages a zero, then thou hast the world under thy feet."

Thus we have taken a complete round from the philosophy of science to the science of philosophy.

F. H. DASTUR

All men are, I will not say allowed, but obliged, to promote common benefit. And, for this end, what I could not in conscience conceal, that I do and shall publicly declare, maugre all the spleen and raillery of a world which cannot treat me worse than it hath done my betters. Prejudices and partialities against truth may for a time prevail, and keep her at the bottom of her well from whence nevertheless she emergeth sooner or later and striketh the eyes of all those who do not keep them shut.

BISHOP BERKELEY

SPIRITUALITY AND POLITICS

COMMUNISM IN HISTORY

By GIUSEPPE GASCO

THERE are some who think that between spirituality and any ordinary political-socialism there is a contradiction in terms, in so far as the first reflects the laws of the Spirit, excluding any form of political organization whatsoever and having an eternal character, while the political and social systems are always of a fortuitous nature, limited to the organizations of material things which serve to develop and to maintain personality upon the physical plane. But in reality this is not the case, because Man, even when he is immersed in politics, does not cease to be a spiritual being. Therefore his work is directed from "the highest source of Life" that lives within him, and which always, on all great occasions, speaks to the human conscience.

Politics, therefore, cannot be opposed to spirituality, and as they must both live together, on our plane of existence, it is logical to admit that they must harmonize, so that on earth the Will of the Heavenly Father may be done, according to the magic formula of the Lord's Prayer. Further, what do the continual changes which history records as revolutions and wars teach men, if not that the instability of political and social systems is due to their being in contradiction to the laws of spirituality?

A few thinkers have realized this. Tyrants have ignored it, but this or incomprehension cannot prevent the spiritual Laws from operating, and all human works that are in opposition to these Laws are eventually broken up. It is not for nothing that the Christian Evangelist admonishes us that we should not build upon sand, but upon solid rock! This rock is the Moral Law, which Mazzini put forward as the basis of every human activity, whether individual or collective.

But Mazzini was a Mystic, and his detractors, (conservatives, socialists, marxists, anarchists and realist philosophers) sought, in the name of scientific and philosophical preconceptions, to array every sort of material interests, even biological discoveries, to offset the spiritual conceptions of Mazzini, which were put forward for the first time as a basis for political revival, for social reforms, and for individual and collective relationships within the State and internationally. This disassociation of political and social life and institutions and customs from spirituality, which is above all the Moral Law, has provoked in Europe, and throughout the world, the devastating fire of hate and war; the people have been deprived of freedom and security of their persons and possessions, and plunged into the deepest despair, because in their barren hearts there is no longer the light of faith and hope.

Spirituality is not only religious devotion, nor the observance of ritual, nor prayer and meditation. It is that interior attitude which causes us to discover the Divinity in all created things, and makes us feel as brothers and sisters with them in their joys and in their misfortunes; which in the individual and collective life guides our thoughts, our emotions, and our actions; which to the men in power gives a sense of justice and responsibility. Spirituality is the constant perception of the Divine Life

within ourselves; it is the constant vision of life and its problems in the light of the Spirit. All humanitarian doctrines have flowered in such light; and all social reforms, that are in harmony with human nature, and all beauty manifested in all the arts, are expressions of spirituality.

Communism in Greece

The generality of people believe that Communism is a modern ideology, sprung from present-day conditions, and above all from the process of industrialization, effected by means of mechanization, which constitutes the main characteristic of our epoch. This opinion is absolutely wrong and is justified only by general ignorance.

When men of the present civil races were still in *hordes and tribes*, they did not know any other form of ownership than the collective one. The coming into being of private ownership signifies the ratification of human individuality with the concept of individual liberty, which implies also the right to individual property. As evolution proceeds and civilization is established, the collective organization of worldly goods gives way to that of private ownership. Yet even in historic times we find communism in ancient Greece, and in the writings of Plato we find the philosophy of communism.

The laws of the island of Crete, which it is claimed were dictated by Minos (thirteenth century B.C.), present to us the first form of political communism. This communism was based on slavery, as was that of Sparta and Plato's *Republic*. The earth was cultivated by the "Periaeci," (half-way between a slave and a mediaeval servant), who were looked upon as public servants and as the property of the State. The revenue of the State was divided into two parts, one served for the expenses of administration and

for culture, and the other for the feeding of the *free men*, who occupied themselves solely with politics and with warrior-like pastimes. Another feature of the legislation was a pointedly Malthusian attitude to politics. The Communist Order in Crete ended in rebellions and frightful bloodshed.

Spartan Communism, organized in accordance with the laws of Lycurgus, is similar to that of Crete; as there were Periaeci in Crete, so in Sparta there were Helots. State worship, Malthusianism, and a hard militarism are the characteristics of Spartan Communism, which perished without having brought any contribution to civilization.

Plato's Communism is illustrated in *The Republic*. Like all theorists, Plato, in this work, surveys an absolute communism, even to the disappearance of the individual. Women, like goods, are common to all. There are three classes in the Communist Republic of Plato: the wise men, who concern themselves with government; the warriors and mercenaries; and the slaves, on whom falls the burden of production. Politics and education are a single art, and the most perfect government is that of the best people. Marriage is merely a question of transitory pairing, and all unions are dissolved with full justice, after one year. Motherly love for children is socially dangerous, and therefore it has to be suppressed. As soon as the children are born, they are taken away to another room and mixed up, so that they could not again be recognized. Abortion is obligatory for women over forty years of age. Education for the two sexes is equal, as are their rights and duties.

In Judea and Rome and Christianity

The Jews and Romans did not know communism. The Essenes and the Therapeutae were closed sects with

monastic rules and without the power of dispersion. The civil conflicts in Rome were above all political ones. The agrarian laws upheld by the Gracchi were the opposite of communistic, in that these *tried to establish the right of ownership for the many*.

Christianity was wrongly regarded as a doctrine issuing from communist sources, in that it proclaimed that its reign is not of this earth, and in affirming the spiritual equality of men with their Universal Father. Christianity preaches, not rebellion, but subjective spiritual renewal.

The communistic fact in Christianity is independent of every communist doctrine. From the first community of the Apostles to the monastic communism, the characteristic of free will in association is the predominating factor, as is spontaneity in the giving up of earthly goods. The motive then is subjective and religious, and not political or social. Religious communism was the natural outcome of the monastic life, and not of the Christian doctrine. The first Christians were drawn almost exclusively from the outcasts of society—the slaves and servants—and they were Bolsheviks in the sense that their universality denied the mother country and rendered them indifferent to the struggles of the concrete political society in which they lived, but which did not offer them any constructive place in it. One can easily understand that the men and women who were placed beyond the human pale by a pagan society, and who had to bear the full burden of production and of public and private service, did not feel any attachment to that society itself, and who, looking to the heavenly world as a means of escape from their earthly prison, aspired to the attainment of those virtues and requirements which were judged indispensable for reaching Heaven. They acquired a new internal bearing and a new nature which practically estranged them from

pagan society, preparing, almost unconsciously, a new beginning for society itself. *These people have learnt for ever the immense value of spiritual freedom and the way to achieve it independently of external conditions of life.*

The Anabaptists and the Utopians

The profound political and religious emotion, which accompanied the "Reformation" of the sixteenth century, could not fail to have repercussions on the political and social character of the time. The "Reformation" was a true and proper revolution in the religious sphere, and, like all revolutions, it had its extremists and its fiery spirits. The Anabaptists were the Bolshevists of the century, and communism was their political creed. Anabaptism was the first heresy of the "Reformation," and Nicholas Storch was the first arch-heretic.

Prominent among Storch's first disciples was Thomas Münzer, who changed Anabaptism to violently radical politics. Thus commenced the famous insurrection of the peasants, characterized by infinite horrors and cruelty. Having possessed himself of the city of Mulhouse, he made it the centre of his brief communist reign, which terminated in 1524 after the battle of Frankenhausen.

A great many of the Anabaptists fled from the slaughter and took refuge, first in Switzerland, and then in Holland, where they created an intense agitation with their ideological ideas, under the leadership of John Bockhold, John Matthias and John of Leyden. Taking advantage of certain unrest in the city of Münster, they took possession of it and instituted a new regime of communism. They imposed their new creed at the point of the sword, and anti-intellectualism was affirmed in the most unbridled manner. But the communist reign only endured for one

year, 1534-1535. Münster was retaken by the Bishop's troops with the support of the German Princes, and the New Jerusalem perished in carnage and flames.

The literature that was defined as "Utopian" is that of this period, and Thomas More and Campanella are the most illustrious Utopians of the modern age, who linked the communist theme, as expressed in Plato's *Republic*, to the Utopians of our epoch. But this does not apply to the French Revolution, as many people foolishly believe, inasmuch as this revolution was essentially bourgeois and anti-feudal, no less than anti-communist. In the immortal declaration of the Rights of Man and of the citizen, it is stated: "Property, being an inviolable and sacred right, no one can be deprived of it, except in the case where public necessity demands this in the most urgent manner, and then, only on the conditions of a justly-estimated indemnity." Therefore history explains, if it does not justify, the tragic fate of Gracchus Babeuf, who, at the height of the Reign of Terror, asserted the communist ideology, demanding the abolition of private ownership and thus clashing with the declaration of the Rights of Man.

The New Utopians

The nineteenth century, the century of the mechanization of the great industries and of working-class agitations, shows a decisive turn in the history of sociological revolution—in the social triumphs of the working classes, as also in Utopian literature, which links the most modern socialist conceptions to the literary and philosophical Utopias of the past centuries, as far back as Plato. Machines have taken the place of the slaves of Plato's *Republic*.

In an age of social justice, it can no longer be tolerated that the machines, those monstrous mechanical slaves

created by human genius and industry, should fulfil the function of creating riches for the sole benefit of a privileged class. The people as a whole must enjoy the great benefits of labour, now standardized and multiplied to an extent which the previous ages neither knew nor dreamt of. An abundance of resources for all finally establishes human dignity, with active and brotherly solidarity as its goal. Joy regarded as an aim in life, inspired a band of noble thinkers, who in the past century formulated doctrines and programmes in a continual stream. In this way the "Integralists" arose, of whom Benedict Malon in France was the most kindly exponent. He regarded humanity under the ethico-moral aspect, addressing himself to all classes, workers, peasants, intellectuals, etc., and seeking to demonstrate to them that collectivization of goods, and the means of production and exchange, would enhance the material and moral interests of every class.

The "Integralists" were looked upon as sentimental by the so-called scientific tendency of the day, which made doctrine and action turn upon material interests, and which, through the medium of class warfare, pointed out a means of obtaining the collectivization of society. Karl Marx, Engel and Lassale, all three Germans, were the greatest exponents of this train of thought, which, except in England, prevailed throughout Europe, and inspired struggles in the political field and the organization of syndicates.

Such tendencies, profoundly materialistic, placed the material interests of the workpeople as the fulcrum of the struggle for social vindication and anchored to it all their aspirations, proclaiming that only through the strength created by the union of all the workers acting together could they overcome bourgeois interests. It is to be noted that the voice of material interests was better understood

than all the other voices of an idealistic nature, which, like Mazzini, proclaimed the Moral Law as the supreme regulator of individual, national and international relationships, which put justice as the reward of duty fulfilled, and which postulated the spirit of sacrifice and co-operation as the basis for a national revival, and for a new Europe. The ideal of freedom that had so fired the patriots of the nineteenth century, and in the name of which unredeemed nations joined in the struggle for deliverance, seemed to lose all its value in face of this new social conception, which turned the people's aspirations towards the conquest of power, so as to carry out social reforms based on the abolition of private ownership.

Thinkers and statesmen revolted against the communist conception. At this time, too, the conception of Anarchy arose which not only supported the idea of abolishing individual property, but further called for the abolition of the State, because the State was oppressive and imposed limits on the freedom of the individual. The Church now took action, urging the natural Rights of Man—among which is included the right to property—in the name of religious philosophy, which regarded property not as an inalienable right but as a gift to man from divine sources, a reward as well as a means whereby he could reveal his qualities and fulfil his mission on earth, according to the will of God, expressed through the message of Jesus Christ and the Church.

Mazzini rose up with vehemence against the communist doctrine, and proclaimed the elements of human life to be beyond religion, liberty, association and ownership. He sets forth in his *On the Duties of Man* that "the source and origin of ownership rests within human nature itself and represents the individual's material needs in life, which it is his duty to maintain. Ownership is

the sign and the representation of the fulfilment of the mission of Man and of the amount of work with which the individual has transformed, and developed, and augmented the productive forces of Nature."

IT IS NOT NECESSARY TO ABOLISH OWNERSHIP BECAUSE THIS BELONGS TO THE FEW—IT IS NECESSARY TO OPEN UP THE WAY SO THAT THE MANY MAY ACQUIRE IT.

On such a proposition a fundamental programme turns and is one which the democracies of the whole world have followed, and without actually desiring it or knowing it, in so doing they have agreed with the Church and with those farthest removed from Mazzini-ism, who were preachers of political and economic freedom.

GIUSEPPE GASCO

(To be concluded)

THE ONE GREAT GOD

At the Muezzin's call to prayer
 The kneeling faithful thronged the square;
 While from a temple's lofty height
 A dark priest chanted Brahma's might.
 Amidst a monastery's weeds
 An old Franciscan told his beads,
 While to a synagogue there came
 A Jew to praise Jehovah's name.
 The One Great God looked down and smiled
 And counted each His loving child,
 For Moslem, Hindu, Monk and Jew
 Had found Him through the Gods he knew.

ANONYMOUS

TWO CHILDREN OF ATHENS

By C. JINARĀJADĀSA

THEY were a boy and a girl about the same age, thirteen. He wore a loose gown held in at the waist, and his arms were bare from the shoulders. His hair was curly. The girl looked very like him, though they were only distantly related. Her hair was long and had a golden tinge about it. The children belonged to two aristocratic families, who claimed to have a god of Olympus in their ancestry.

The first scene is as follows. The boy is standing in a large garden, looking eagerly in front of him, expecting someone. Suddenly, some yards away in front of him, the girl appears from behind a bush. She wears on her head a helmet, such as the statues of the Goddess Pallas Athéné, the patron Goddess of Athens, wear. In her right hand is a short spear, and her left arm is through two loops at the back of a shield. Except for not wearing a breast-plate, she is a child Pallas Athéné.

The girl looks at the boy, with an attempt at a severe glance. But she does not succeed in that, and has to bite her lip to prevent a mischievous smile. The boy sees the beginning of the smile, and holds out his arms towards her in joyous longing.

That instant the girl flings aside both spear and shield and rushes towards the boy with open arms. The two meet with a kiss and cling to each other. The girl then throws the helmet on the ground. The boy now, still

holding her clasped and looking into her face, says, "My Joy, my Joy"; then saying, "My little Pallas," he kisses her on the forehead.

The scene now changes. The boy and the girl are in the great Parthenon, the Temple of Pallas Athéné. They stand in front of the ivory and gold image of the Goddess which Phidias created, a marvel to all Greece for its dignity and spiritual beauty. The statue is so placed on its pedestal that the children have to look up at it. They throw their arms out and up, in Greek fashion when praying, palms upward, and from the hearts and minds of both there pours forth to the Goddess a great worship, blended with love and adoration. The girl stands on the boy's right.

Once again the scene changes. The place now is not the Parthenon. It is at no particular space, though in a sense it is all space. The Goddess, in breast-plate and helmet, with spear and shield, floats in the air above and away from the children. They stand with arms crossed on the breast, looking up at her. She then descends towards them and is seated. The children kneel in front of her. The Goddess holds out her left hand. The children, palms together, place their hands in her hand which clasps them.

Not a word is said. The eyes of the Goddess rest on the boy and the girl. Looking up into her face, there pours forth from the hearts of the two children a wonder of worship and an utter love of her, their All-in-all. More prominent in the children's thought than all else is the sense of an inexpressible Joy in her, that she is what she is—a glory of splendour and beauty. Power and Wisdom are in her also, but the children do not sense that aspect of the Goddess. It is as if, when the sun rose, all flowers that were only buds during the night, opened instantly at the call of the rays. That is the children's response to the Goddess.

The boy and the girl struggle to express what they feel—their love of her, their Queen, their rejoicing in her Beauty and Wonder, all blended in one inexpressible offering of heart, mind and soul. They say to her how throughout the ages they will bring millions to love her and rejoice in her. The children try to express their longing to be with her always, to be some tiny part of the fringe of her mantle, so as to be in her presence night and day.

The Goddess still looks at the children with grave eyes; there is no smile. Then, with her right hand, she brushes softly back the hair from the girl's forehead, and says, "My child". She does the same to the boy, saying, "My child".

The children know that the Goddess is about to leave them, and so they rise and fold their arms on the breast. She rises in the air, and the children throw out their arms towards her, not uttering the words which are in their hearts, "Take us with you, take us with you". The Goddess makes not the slightest gesture, but before she vanishes there is the faintest of smiles, and that smile is to the children as if she whispered in their hearts, "You shall be with me always".

The scene changes again. The boy and the girl are standing in a meadow, with trees and shrubs nearby. They turn to the north, the girl standing on the boy's right. Both raise their right arms, for their aim is to send out a blessing to the world. Something of what they have received from Pallas Athéné they must now share with the world. As they give their blessing, there go out from them to the north wave after wave of light, first rose, then blue, then with a golden gleam. The influence spreads to a great distance.

The children now turn to the east, and send their blessing to the eastern quarter. The same waves of light

ray out from them. Then they turn successively to the southern and western quarters and do the same.

By this time all round them is a hemisphere of light. When the children come to the north again, they turn their arms towards the earth and send their influence downwards. Finally, they raise their arms again and look upwards to the sky and send their influence heavenwards. Now at last they are in the centre of a sphere of light, which in waves of rose and blue and gold emanates from them.

All living things feel that influence. Each blade of grass, each creeping ant, each cricket and bird, each bush and tree, each animal small or large, feels a tinge of happiness, and the rudimentary astral aura of each puts on a rosy hue. For all are glad, each according to his capacity for a larger measure of the sense of life and growth and happiness.

The last scene is when the boy and the girl turn towards each other, and each lays his hands on the other's shoulders. Looking her in the face, the boy says to her, "One World, one Work"; she replies, "One, not two". Then they embrace closely and kiss; the boy again looks her in the face, and with unutterable love says, "My soul's Light, my little Pallas," and kisses her on the forehead.

The words "Little Pallas" are not to him a mere phrase of playful love. To every Athenian, Pallas Athéné signified a Divine Power, charged with Wisdom and Beauty, that *impelled* the soul to high endeavour. The Goddess ever pointed out the road of courage and daring. Though in the semblance of a woman, there was nothing of the feminine about her. For she was essentially the Goddess for heroes, and those who turned to her felt the power of her impelling. To statesmen, artists and lawgivers, to all men capable of self-forgetfulness in the service of an ideal,

she was an ever-watchful Presence, encouraging, impelling, inspiring.

All these things the boy felt about his maid. She enshrined for him the power to inspire him to his utmost. What the great Pallas might be to a great world of heroes, the little Pallas was to his little world of hopes and dreams. She was his soul's Light, for whose sake, even more than for that of the Goddess, he planned to toil and live. When he said to her, "My little Pallas," from her soul came the answer, "For you, with you, always, always".

Each now goes his and her separate way, for each is busy at a work. As they are about to part, and each looks at the other, right hand outstretched holding right hand, loth to part though duty compels, the eyes of each say to the other, "You will be with me wherever I go".

* * * *

So, these two children, two souls welded into one soul through perfect love and offering, and like twin stars circling round a centre, which for them is the Goddess of their adoration, live from age to age as ever-increasing Mirrors of the Light.

C. JINARĀJADĀSA

Spirituality is not dull respectability or pious conformity, but life exquisite, intense, alluring, mysterious, full of romance.

N. S. R.

HAPPINESS IS YOURS—NOW—IF YOU WANT IT

By J. PANG WAY

IN our intricate study of life and its problems, I have always tried to bring the theories down to the utmost simplicity, and the different aspects or systems that deal with life's problems in the abstruse intellectual forms have no appeal to my individual type; although they must be **THE** systems for those who are attracted to them.

Let us say that the centre of the target is our goal of life itself—whatever that may be to our different beliefs does not matter at all. It may be Heaven to some Christians, Perfection to a Theosophist, Truth to some, Happiness to others, and so on. To my mind the rings of the target leading to this goal are in this sequence from the outermost ring—Know Thyself; Karma; Action.

Let me explain. The first of these rings or steps is "Know Thyself". This is the inscription that was carved above temple doors in ancient Greece, since they believed that without an exact knowledge of one's own nature it was impossible to climb high. In our modern age, a study of Theosophy gives a broad and glorious vision of the grand steps of evolution without which one would not have the constant incentive to live for the goal.

The second ring or step is Karma. In studying our own nature, we must know the one law that is part and

parcel of all our actions, feelings and thoughts. This is the great Law of Cause and Effect or Karma. In science it is the law of action and reaction which is equal and opposite. All religions confirm this great Law, and in Christianity it is stated in "As ye sow, so shall ye reap". Although there are many other laws of nature, it is only Karma that will eventually teach all, since it is the key to our joys and happiness, our pains and sorrows. It will ultimately teach every one to create harmony instead of discords, whatever his or her beliefs may be, since our inherent nature yearns for happiness in no uncertain terms.

If this is the only Law that teaches, then by controlling our causes we may control our effects; so the question is when and how do we create causes. Let us say that "A" creates a discord or fails in a duty to "B". By that very act "A" creates a cause. So you see we can create a cause—mentally, emotionally or physically—any time we wish to do so. It may be "B's" karma to reap that discord because of a cause he created in the past, but also by his present reaction to it he creates another cause. If he reacts harmoniously, he creates a harmonious cause; if he reacts discordantly, he creates a discordant cause. Try to be aware that even in criticizing the weather or an inanimate article, one must be creating discords. I am not saying that we should not do these things but that if we create discords, we must eventually expect to reap the effects. The important point to watch is in creating causes; let us be careful as to how we react to any experiences that happen to us, and note that we are free to create harmonious causes any time we want to do so.

Now we come to the final ring or step. We must realize that all true thought must end in Action, and that applies physically, emotionally and mentally. If we only believe that there is a Law of Cause and Effect and do

not put it into action, it will not help us at all. To gain the effect of happiness, we must sow harmonious causes Now.

Since we are living only in the present and not in the past or in the future, our control is essentially for the moment that we are living in. If we could maintain 100 per cent control over each moment of our living then we would have exactly that degree of happiness in life. That degree of control over each moment would infallibly give the complete happiness we desire and assure our progress towards our goal of life.

Let us create harmonious causes each moment as we live our life; then we must ultimately reach our goal—whatever that may be or whatever we believe it to be does not matter in the least.

I can realize now why Krishnamurti stresses awareness and that our beliefs of reincarnation and the other milestones along the path to the goal of life may be brushed aside. If we are deeply aware of this one Great Law and do everything to create harmony in "Living the Moment" then our beliefs do not matter at all. I can also feel now something of the greatness in the Theosophical Society's only belief of Brotherhood. I used to wonder why only Brotherhood was insisted upon, especially when one sensed the other great stages of evolution, but I can realize now that Karma underlies the law of Brotherhood until we advance to the stage when Love takes over. It is natural to try to be brotherly in all our thoughts, feelings and actions when we feel that the reaction must at last be brotherhood. What an entirely different world we would have if all realized the inevitability of this Law. All would try to live as brothers and be humanitarians even if it were for the selfish reason that cruelty must react upon ourselves.

So let us remember our simple steps, "Know Thyself," Karma, Action, and then the Goal of Life. When we are acting Now with completeness, then there can be no thought of other steps. When we are concerned only with the action of the moment what do our beliefs matter at all? Whether or not the goal is Perfection, Truth, Life, Happiness, Heaven or anything else; it matters not in the least. Our only concern is to be fully aware of the Great Law and to Live the Moment fully—thus appreciating, sympathizing and acting kindly.

Realize that it is only the living moment, the Now, that you are asked to control; hence Happiness is yours Now if you want it—simply by creating harmony Now.

J. PANG WAY

Beyond the fire-tower and the wave-like but motionless ocean of roofs, on clear days I could see from the lowest step to my verandah the cone of Fujiyama, 60 miles away, exquisite in snow-crowned simplicity. At one sunset, one only, I was transfixed by a shaft of light from the sun as it dropped, with the shape-changings of twilight, right into the crater of the mountain, and laid red areas of reflection on the surface of a pool between my room and the University club, through which the dull shine of eternally moving gold-fish seemed to be weaving fibrous patterns out of the diffuse stuff of light and night.

J. H. C.

THE RITUAL AND RHYTHM OF CREATION

By CLARE MAKIN

FROM labour to a refreshing holiday, that came to me like a bolt out of the blue, and being a great lover of Nature—and alone in this little hut, where peace and serenity prevail—the following is the result.

I think you would have loved this little hut, it is ideally situated, in the east surrounded by range upon range of hills, in the west the great sweep of ocean with Kapiti Island, the Bird Sanctuary, just opposite the beach here.

I have been entranced by the beauty and wonder of the sunsets, and whenever possible, I go for long walks along the beach at eventide alone to watch the great Orb (apparently) slipping into the shining sea, leaving a trail of glory right across the ocean. It is a magnificent sight.

Yesterday had been a glorious day, clear skies, blue as blue, and the ocean trying to outmatch it in colour, the majestic hills all along the coast—one must use the imagination for such a picture.

In the evening the Sun's farewell to the earth seemed in the west like a caress, so gently did the Sun bid good-night, so perfect was the scene. Slowly, very slowly, darkness began to draw in, but one knew that in a little while

there would be great rejoicing, when again the great Orb would rise in the east.

The next day. This morning I rose at 4 a.m. There was that cold chilly atmosphere of death about. The only sound that could be heard was the faint twittering of birds, so I opened the door of the hut to see the dawn just beginning to break, and stayed to watch the Sun rising. The earth must have felt the growing warmth, for in the valley below, a sea of grey mist began slowly to rise all along the foot-hills, with just a few clouds in the sky.

Slowly, very slowly, those clouds began to change to a pale gold. The scene was growing in beauty, and as the Sun was nearing the summit outlined by trees that looked like sentinels, each playing their part in the great unveiling, even the murmur of the tides seemed to herald a greeting.

The clouds quickly changed from sparkling gold to rose as the Sun began to reveal himself above the hills, spreading rays of radiant light, life and warmth to all on earth, and now the great awakening is here—a new birth. I have watched the rising and the setting of the Sun many times but never the two in succession like this. So I was privileged to see the cycle completed. I have watched the birth and death that are the rhythm of ordered creation, end and beginning all over again.

I can see no reason why man can reject the theory of rebirth. Nature had just demonstrated that fact before my eyes and it is photographed there for all time. As before there was that eerie feeling of death, so now there is warmth and inward rejoicing of new birth. This rhythm of Nature and her abundant blessings from darkness to light; the regularity of the ebb and flow of the tides; the changing seasons, each covering the earth with a new mantle . . . if we would only listen to her voice—so mighty and powerful, at other times gentle—and take heed of what she is trying

to teach us . . . her varying moods of storm and tempest when thunder rends and lightning flashes across the heavens, alluring in her beauty, calm and peaceful when no sound breaks the stillness of a perfect day—showing the mighty range of notes that she strikes. She is a whole symphony in herself, complete, a plumbline in the midst of us, and while there is Life behind uniting all things together. In her many coverings which she chooses to adorn herself, she displays grandeur and beauty; on the other hand, chaos and destruction; even these represent day and night, both necessary for evolution if the world and man are to progress, otherwise there would be no need for rebirth, or the dawning of a new era lifting man out of the depths to where he can view the whole and not only a part. Nature reveals her outer covering, but gives no hint of the secret store that is locked up in her bosom. In seeking for the treasures of Nature man, too, finds that within himself there are hidden heights and depths to be plumbed, if he would understand himself.

I, too, am a lover of Nature !

CLARE MAKIN

In the hour of the passing over from night to day
I heard one Voice through myriad voices say :
“Give ear to the silent, as unto that which speaks.
All life with life a rich communion seeks.”

And as this was only saying that life was love,
A thing I had always known, like a mated dove
My heart to the heart of Nature chanted this lay
In the hour of the passing over from night to day.

J. H. COUSINS

REVIEWS

The Atonement—Modern Theories of the Doctrine, by Thomas Hywel Hughes, George Allen and Unwin Ltd., pp. 328, price 15/-

In this work the author presents ideas on the important Church teaching of the Atonement, drawn from the works of over thirty eminent scholars and thinkers. The book therefore makes most interesting reading and undoubtedly is a useful contribution to the study of Christian theology.

The idea of atonement derives from the Jewish background of Christianity, but the Church still presents it as an integral part of its teaching. It is therefore of great interest to read the opinions and views of so many different Christian scholars. In addition, the writer presents a personal interpretation and suggests "that God was somehow involved or implicated in human sin and its consequences; that a certain sense of this was in His moral consciousness; and that His effort at Atonement was an attempt to rectify a situation in which He felt Himself implicated, and so find solace

for His moral sense". The author puts forward the idea with diffidence and says that it must only be expressed with a due sense of reverence and caution, but one feels that his presentation will not find general acceptance. It is nevertheless interesting as a considered view by one who is a student of the subject.

On the question of the Atonement there is no really official Church teaching. Therefore there is no orthodox interpretation and many different ideas are advanced. Moreover the doctrine is one with which the thought of the modern world has difficulty, because many thinkers consider that a scheme of life that is divine in origin and plan, cannot be so defective that it needs appeasement to reconcile man to his Maker. To most occultists the mystery of the atonement seems effective through that great divine sacrifice whereby God's life is limited by incarnation, or crucifixion in nature and in man. In this sense atonement signifies the great purpose of at-one-ment, in which all will

eventually find themselves "lost with Christ in God".

Although the ideas set forth may not meet with acceptance the book should be of value to thinkers and scholars from the theological point of view.

C. D. S.

We Two Together, by James H. Cousins and Margaret E. Cousins, Ganesh & Co. (Madras) Ltd., 1950, pp. 784, price Rs. 20.

This Duography is exalted, sincere, and charmingly written. *We Two Together*, "singing all time, minding no time" through flesh and spirit, here and hereafter, has been the Hindu ideal of marital life from time immemorial. Striving selflessly Mr. and Mrs. Cousins have achieved the ideal. Like the Roerichs they made India their spiritual home, and have sought to understand and imbibe its Vedic culture of oneness behind the diversity of phenomena. *A Study in Synthesis*, the fruit of Dr. Cousins' educational activity, is his *magnum opus*, discussing as it does the various subtle elements that constitute the artistic, the spiritual and the secular genius. His other more popular books are only elaborations of his findings there. Margaret Cousins' *The Music of Orient and Occident*, a comparative study of the eastern and the western systems of music, is

thought-provoking. The renaissance in Indian Art and Literature as well as the Women's Enfranchisement in India and elsewhere are the fruits of their ungrudging exertions. E. B. Havell, Ananda Coomaraswamy, A. N. Tagore, O. C. Gangoly are pioneers in the field of art along with Dr. Cousins. Though more erudite than he, none of them has been more popular or more useful to the Indian artists than Dr. Cousins.

The portrayals of A.E., Yeats, the Roerichs, Shaw, the Stokowskis, Scriabine, Sarojini Devi, Rukmini Devi and Tagore are charming etchings and fine appraisals of their genius. One is disappointed that there is no similar intimate portraying of other Indian artists and poets who are no less divine than Dr. Cousins' own gods, the Tagores and Rukmini Devi, and whom he must have also met.

There is a sort of self-glorification akin to that of Prometheus. There is always a feeling, though latent, that this venerable pair together have brought the torch of wisdom to the moderns in India in all fields of cultural activity, although their appreciation and adoption into their own lives of the wisdom of India are genuine and charmingly expressed. Though not opportunists or snobs or missionaries, Mr. and Mrs. Cousins have never failed to take time by

the forelock and impress themselves on the world.

Like the Letters of Keats and Shelley this Duography throws a flood of light over Dr. Cousins' own poems which would otherwise have remained mystically dark to the common reader. The book is scintillant with many a poetic passage of nature description; and as in the case of Shelley, some of Dr. Cousins' famous poems are transfigurations of these into verse. This Duography is precious for yet another reason. It describes closely the workings of the poetic mind, its travails, its identifications, its abandon, its moments of ecstasy, in fact, the various elements of the poet's lab. that blend finally and issue out in forms of poetic wares for the consumption and edification of the world.

To an idealist the world always "infiltrated through nature and art". "A congenital idealist" as Dr. Cousins calls himself, and in fact has been with a fastidiousness of his own, he had not many hurdles to cross in his spiritual journeying before he could realize himself.

This idealistic pair, though of humble origin, by dint of pure quality have climbed to eminence, what with their natural genius and samadarsana. There is indeed such an identity between them that one is tempted to call it platonic. Their picture (p. 768),

by the Elayaraja of Travancore, reminds one of a famous painting, *Helpmates* by Sarada Charan Ukil.

Let us hope that their "miracle or mystery hunting" is not over with this heavy volume; for their intense search and Galahad-thirst for truth have been too great to be marred by their little egoisms or sarcasms appearing here and there in this Duography. On the other hand, these egoisms make this document the more human and attractive. The price of the volume is quite modest, taking its bulk, its quality, and the paper-distress into consideration. —P. SAMA RAO

A Theosophist's brief review is that this large volume, covering 50 years of joint activities in three continents contains revealing notes on art and artists; impersonal records of personal achievements and triumphs, and how readily good times and rich times, crowded or strenuous times, creative and happy times were accepted and enjoyed; delightful descriptions of lovely places and lovely people—all very ably written and most interesting to read. But this gives only the outer form of the book. The golden thread running within and through it all is that it is a story of Theosophy made a power in their lives, and service in the Theosophical way made the purpose of their lives, by two good Theosophists together. —D. R. D.

How Northern Ireland Is Governed, by Hugh Shearman, published for the Government of Northern Ireland by H. M. Stationery Office, Belfast, price 6d.

This little art-brochure of 36 pages with a few illustrations sets out clearly the constitution and administration of Northern Ireland. In 1921, the southern part of the island elected to be a Free State (Eire) while the northern (Ulster) conceded to remain as part of the United Kingdom. Although Ulster is mainly governed by the British Constitution and Parliament, yet she enjoys a "federal status" and has a good deal of internal autonomy through the facility of "delegated legislation".

Every citizen of every nation ought to have a knowledge, at least in outline, of the government of his own country. This booklet has done well to offer such knowledge. It is also useful for teachers handling citizenship classes, who may welcome similar pamphlets concerning other countries.

M. S.

How to Help Your Growing Child, by Ursula Grahl, New Knowledge Books, pp. 38, price 3/-

In this little book Ursula Grahl gives parents the benefit of her many years of experience in Sunfield Children's Homes. She accepts the mediaeval teaching of the four

humours and their corresponding temperaments and believes that this knowledge is a key to the problem of the child at home and at school. Miss Grahl gives practical suggestions as to how children of each type should be treated. The *sanguine*, restless child needs the external stability of regular routine. To help a *choleric* child we ourselves must practise self-control. The *phlegmatic* child should not be allowed to get too fat and should be roused by suitable games. The *melancholic* child needs warmth, sweetness, love and understanding. She wisely points out that to be "fair" to children does not mean treating them all exactly alike.

E. W. P.

The Feeding of Children, by Dr. Ilse Knauer, New Knowledge Books, pp. 36, price 3/-

This is another book in the same series. Dr. Knauer deals first with the feeding of young children and then suggests suitable diets for the four types.

Her reasons for the diets appear to be based on her theories rather than on the modern knowledge of vitamins and balanced diets. Meat is advised for phlegmatic children "to make them wide-awake". "Tea makes thinking superficial and coffee makes one pedantic."

E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

AUGUST 1951

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
British East			
Africa	Mwanza	Mwanza	20-5-1951
England	Kensington	Kensington	1-2-1951
France	Sérénité	Lyon	18-12-1950
	Fraternité et Science	Paris	18-12-1950
	Orion	Dakar	10-1-1951
	Mystica	Casablanca	14-8-1951
	Olcott	Reims	14-4-1951
Iceland	Fjóla (Viola)	Kópavogur	30-12-1950
India	Dehra	Dehra	1-2-1951
	Srinivasa	Chilamathur	1-2-1951
	Narmada	Shuklatirtha	1-2-1951
	Sellappampalayam	Sellappampalayam	17-2-1951
	Vasanta	Peddapudi	17-4-1951
	Tarapur	Tarapur	28-4-1951
Indo-China	Thông-Thiên-Hoc	Longxuyén	20-5-1951
	Longxuyén		
	Duoi Chon Tháy (Aux Pieds du Maître)	Vinhlóng	24-8-1951
Indonesia	Timur	Malang	22-5-1951
Mexico	Cuauhtemoc	San Luis Potosi	2-1-1950
	Fiat-Lux	Pachuca	7-10-1950
	Alcione	Veracruz	25-2-1951
	Annie Besant	Morelia	18-4-1951
	Heracles	Ciudad Madero	8-5-1951
United States of			
America	T.S. in Fresno	Fresno	8-11-1950
	T.S. in Lakeland	Lakeland	12-12-1950

LODGES DISSOLVED

United States of

America	Glendive	Glendive	12-12-1950
	Lakeland (New Charter issued)	Lakeland	12-12-1950

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The Theosophical Society in Europe

The General Secretary, Mr. J. E. van Dissel, has sent a list of Summer Schools and gatherings to be held in Europe this Summer. These include sessions at Gammel Praestegaard in Denmark and Summer Schools in Sweden, Finland, Germany, France, Norway and England. In addition there will be meetings at the Centre in Huizen, Holland, and the European Council itself will meet at Camberley in England. These many Summer Schools in various parts of Europe give an indication of the activity that is taking place and the opportunities there are for members to come together to study the teachings of Theosophy.

Ireland

Members of the Irish Section were glad to welcome Mr. and Mrs. Norman Pearson in April.

The Convention of the Section in Ireland took place in June with Mrs. Josephine Ransom as the guest of honour.

Belgium

The Annual Convention of this Section was held in June under the chairmanship of Srimati Rukmini Devi. Mlle. Serge Brisy, who previous to Mons. Urbain Monami held the position of General Secretary, was again elected to that post. Srimati Rukmini Devi has delivered interesting addresses in Bruxelles and Liège. Prof. J. N. van der Ley, General Secretary of the Netherlands Section, also paid a visit to this Section.

Australia

This Section has received the impetus of visits not only from the President but also from Mr. H. H. Banks, previously National Lecturer of the New Zealand Section, and Mr. Geoffrey Hodson,

International Lecturer, who has re-visited the Section after several years in New Zealand. Mr. Hodson has undertaken a very strenuous tour of about seven months and his syllabus for Sydney shows 8 public lectures a week, apart from members' meetings and weekly radio talks. The General Secretary, Mr. J. L. Davidge, reports a big increase in membership as a result of these visits.

Canada

Mr. G. I. Kinman, President of Toronto Lodge, has written in *The Canadian Theosophist* a report of his tour in Western Canada. In addition to the Lodges, members-at-large were contacted and some of those using the Toronto Travelling Library. After completing his tour he commented that he felt that Theosophy has a firm hold in this country.

The General Secretary also reports a visit by Dr. Alvin B. Kuhn to the Lodges in Vancouver where he gave a series of lectures. His visit was much appreciated because of his deep scholarly knowledge.

In February Toronto Lodge celebrated its 60th Anniversary. This Lodge is a large one and carries on very good work.

Canadian Federation

The Secretary-Treasurer, Mr. J. G. Bremner, reports that in

Vancouver and Victoria, B.C., they recently had the pleasure of welcoming Mr. N. Sri Ram, who spoke to audiences of over 350 people in both cities. In every sense his lectures were a great success and his visit an inspiration to all who had the fortune to contact him personally.

In March Hermes Lodge, Vancouver, received Miss Joy Mills, President of the North-West Federation of the American Section, as a guest-speaker. This was followed by a visit by Mr. Seymour Ballard from the American Section Headquarters at Olcott, Wheaton. Mr. Ballard also visited Lotus Lodge in Calgary and Mercury Lodge in Edmonton and his lectures were much appreciated.

France

This Section had a visit from Srimati Rukmini Devi in July. During her stay, at the request of the Director-General of the UNESCO, she gave a demonstration lecture on Indian dance which was very much appreciated.

Argentina

Under the leadership of Señor Juan Miras, a group of Theosophical artists has been formed to produce literature and dramatic works suitable for the spread of Theosophical ideas through the cinema and periodicals.

The Annual Convention of the Argentine Section took place at La Plata at Easter.

Puerto Rico

The Annual Convention of this Section was held on March 25 in San Juan with members present from towns all over the island. The General Secretary, Señora Esperanza C. Hopgood, occupied the chair and the gathering was very successful and happy.

Netherlands

The General Secretary, Prof. J. N. van der Ley, returned early in the year to this Section after his visit to Australia and later to Adyar for the Convention.

Srimati Rukmini Devi has been welcomed at Huizen, the Theosophical Centre of which she is Head. She is making this Centre her headquarters during her stay of several months in Europe. In May she attended the Convention of the Netherlands Section.

Burma

U Po Lat, General Secretary, in his Newsletter to the Section, reports a crowded programme of lectures and engagements during the month of March because of the visit of Mrs. Bhagirathi Sri Ram and Mr. M. Subramaniam from Adyar. Mr. Subramaniam delivered public lectures to packed audiences

and Mrs. Sri Ram presided over the Anniversary of the Burma Humanitarian League and the Annual Prize Distribution of the Burma Educational Trust School.

Two study classes are being conducted in Olcott Lodge in Rangoon. There is a Youth Lodge which continues to do useful work mainly on the social side. It is issuing a typed and illustrated monthly magazine entitled *The Star*.

In Mandalay one of the members has organized study classes and it is hoped that as a result Lotus Lodge in this district may be revived. It is also hoped that steps will soon be taken to revive Blavatsky Lodge in Maymyo.

United States of America

Mr. James S. Perkins has been re-elected National President (General Secretary) of the American Section for a further term of three years.

The new Vice-President of the Section is Mrs. Lois Holmes, who has been elected for the first time. The previous Vice-President, Mr. Norman E. Pearson, did not stand for re-election, having left the United States on his way to Adyar to take part in the work of the School of the Wisdom. At present with Mrs. Pearson he is doing an extensive lecture tour in England.

Mr. N. Sri Ram continues his tour in this Section and his valuable contributions have been much appreciated.

Norway

In May, Norwegian Theosophists held their first Convention in the fine new Headquarters which they owe in large part to the selfless energy and sacrifice of money, time and work of Mr. Erling Havrevold. Mr. Ernst Nielsen was re-elected General Secretary for three years.

Mexico

The General Secretary, Sr. A. Peña Gil, has been touring the country and sends a programme of lectures given in April in Morelia.

Portugal

The Portuguese Convention was held on the 16th March under the presidentship of the newly elected General Secretary, Mme. J. S. Lefèvre.

British East Africa

The National Secretary, Mr. D. O. Acharya, has written an appreciation of the visit of the General Secretary of the Indian Section, Sri Rohit Mehta, and Srimati Sridevi Mehta, who visited 24 places during their recent lecture tour.

The short visit at Nairobi of the Vice-President, Mr. Sidney A. Cook,

and Mrs. Cook in 1950, followed by a longer stay of Mr. N. Sri Ram in the same year, and lastly the two months' tour of Mr. and Mrs. Rohit Mehta have brought the principles and work of Theosophy and the Theosophical Society to the forefront of the people in East Africa and helped greatly in creating better understanding between the three most prominent races—Europeans, Asians and Africans.

Malaya and Singapore

Selangor Lodge in Kuala Lumpur has found new premises and held its first meeting there in May. Seremban Lodge has been doing intensive work in the few months since its inauguration. Its meetings are held once a week with both member and guest speakers.

In common with the large number of other organizations in Singapore and on the suggestion of the Chairman of the Singapore Youth Council, Singapore Lodge celebrated Youth Sunday on May 6. This Lodge had a record attendance in April when Dr. G. P. Malalasekara, President of the World Fellowship of Buddhists, who is a member of the Society, addressed a public meeting at the Lodge.

One of the members, Mr. C. R. Dasaratha Raj, has been elected to the Singapore Legislative Council, and is the first Theosophist to sit in the Council.

India

The General Secretary, Sri Rohit Mehta, and Srimati Sridevi Mehta returned from East Africa on June 6 and were welcomed in Bombay by Blavatsky Lodge.

The Indian Section this year has introduced a Correspondence Course in Theosophy. It has received an enthusiastic response from the members and 982 students have been enrolled from different parts of India as well as from Pakistan. Because of the large response it is now planned to have two courses run simultaneously, one elementary and the other advanced.

A publication scheme for the publication of Theosophical books especially in Hindi has been evolved in which the Indian Section and the East African Section will collaborate. A Hindi Theosophical journal will be published every month and from six to eight books on Theosophy every year. These are the main features of this scheme to which a few members of the Theosophical Society in East Africa have already contributed over Rs. 40,000. It is possible that the scheme may begin to function from the 15th August 1951.

The Lodges of Uttar Pradesh, the biggest State in India, held its First Regional Conference at Kanpur on the 5th and 6th May under the chairmanship of Rai Bahadur

P. L. Vidyarthi. The Conference was very successful and similar ones are being planned for the future.

In March the annual session of the Bihar Theosophical Federation was held under the chairmanship of Sri K. Taimini, about 50 delegates being present.

News from Kashmir tells of activities started by members in Srinagar recently, including the Theosophical Order of Service, the Order of the Round Table, the Golden Chain Movement and the Humanitarian League. The members of Srinagar Lodge are very active in connection with educational work and a number of years ago formed a Women's Welfare Trust which is conducting nine girls' schools in the city, with a total attendance of 1,700.

In Madras a new Lodge was inaugurated at Thyagarayanagar by the Vice-President on July 13.

On 21st and 22nd July a Conference of the South Indian Lodges was held at Adyar convened by Dr. C. R. Kamath. The Vice-President of the Society, Mr. Sidney A. Cook, presided, and Mrs. Jocelyn T. N. Cook gave the public lecture. A symposium was held in which a number of members took part, the title being "The Duty of the Theosophist in the Present State of the World". Over 100 members registered for the Conference.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	P.O. Box 270, Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Theosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	... <i>Alba Spirituale</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... <i>Revista Teosofica Cubana</i> ;
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosofia</i> .
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>Teosofi</i> .
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Izicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gali, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mlle. Serge Brisy	37 Rue Jean-Baptiste Meunier, Bruxelles, Belgium	... <i>L'Action Theosophique</i> .
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdoka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland.</i>
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1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
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1923	Poland
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
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1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
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1951	Capt. Carl F. Stillman,	...	Navy Number 3923, Box 1, F.P.O.
	U.S.N.	...	San Francisco, California, U.S.A.

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel, Voorterweg 40, Eindhoven, Holland. *Theosophy in Action; La Vie Théosophique; Adyar.*

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely nonsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special graces, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

FREEDOM OF THE SOCIETY

Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

MR. HESKETH PEARSON in his biography of Bernard Shaw quotes Shaw as saying to him that Annie Besant once proposed to him "a contract of cohabitation," and that Shaw rejected it as "worse than all the vows of all the churches on earth—I would rather be legally married to you".

**Bernard Shaw and
Annie Besant**

This statement has been taken up by the American weekly *Time*, which has an international circulation. This magazine has made a habit of particularly pouncing upon anything that may appear to the public as damaging to Theosophists—possibly because of the large number of Catholics who are its readers. The publication of course has taken as genuine Mr. Pearson's report of what Shaw is said to have said.

Mr. Shaw in the preface to his early novel, *Cashel Byron's Profession*, describes thus how the book first appeared in a magazine:

"On the passing of *To-day*, I became novelist in ordinary to a magazine called *Our Corner*, edited by

Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open almsgiving. She was an incorrigible benefactress, and probably revenged herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels."

In Mrs. Besant's *Autobiography*, she speaks of Bernard Shaw as follows :

"At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for 'aggravating' the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a 'loafer,' and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that 'a loafer' was only an amiable way of describing himself because he did not carry a hod. Of course, I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having been entrapped into such a blunder."

Forty years ago when I happened to ask Dr. Besant about Bernard Shaw, she used the same word "aggravating" as one particular characteristic of him. Can one imagine that a woman who has found a man to be constantly "aggravating" would ever have proposed any kind of

cohabitation with such a man? The supposition is utterly incredible, unless of course the woman was head over ears in love with the man. I presume this is what Shaw would like us to believe. But one would hardly gather this from what Mrs. Besant has written about Shaw in her *Autobiography*.

All who have read the prefaces to his plays know how Bernard Shaw was very much the centre of his universe, and had a conceit of himself which really deserves the word "tremendous," though he was a staunch worker for socialistic reform. He certainly was a genius, and I am the first to admit that I have enjoyed every one of his plays with an intense appreciation of their wit. All the same, there are two other striking instances which show that Bernard Shaw was utterly unreliable as to facts.

When Shaw was in Ceylon, he gave an interview to journalists, which was copied in papers in India and Ceylon. In the interview he said that it was he who gave Annie Besant *The Secret Doctrine* to review. He stated: "I gave her the book to review." But why should one imagine that it was he who gave *The Secret Doctrine* to Annie Besant to review? The book was sent for review to Mr. W. T. Stead, editor of the *Pall Mall Gazette*, and not to Bernard Shaw who probably was unknown to the publisher of the book. But Annie Besant says in her *Autobiography* regarding the incident:

"Mr. Stead gave into my hands two large volumes. 'Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.' I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky."

One might think that perhaps Mr. Stead had asked Bernard Shaw to give the books to Annie Besant when next

he met her, but Annie Besant definitely says: "Mr. Stead gave into my hands two large volumes."

The Secret Doctrine was published in 1888. Annie Besant reviewed it in 1889. She published her *Autobiography* in 1893—four years later. It is some *forty years later* that Bernard Shaw makes his statement. Now, in a court of law, whose statement would be admitted as more reliable—that of a person who narrates an incident only four years after it happened, or that of a person whose memory is forty years old?

In the same interview Shaw states that when he knew Annie Besant was going to review the book, he said:

"I . . . asked her whether she was quite mad and whether she knew that Madame Blavatsky's shrine at Adyar had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present."

Here Bernard Shaw's memory of events is completely muddled. He was evidently present at the meeting when Mr. Hodgson of the Society for Psychical Research presented his famous (or infamous?) report declaring H. P. Blavatsky as a trickster and a fraud. This incident has been described by Mr. A. P. Sinnett and also by Miss Francesca Arundale. The "Mohini" referred to was a young Indian lawyer of Calcutta who was sent by the Mahātmās to London in 1884 to help in the work of the London Lodge. As Mohini Chatterji had received several *Letters* from his Adept Guru, Mahātmā K. H., (which I have published from the originals at Adyar), and was a staunch supporter of H. P. Blavatsky, it is more than outrageous to say that H. P. Blavatsky "had been shown up as a fraud by an Indian gentleman named Mohini". Bernard Shaw is again utterly muddled on this matter. Mohini

Chatterji did not speak at the meeting at all, but Colonel Olcott did. Many were much impressed by the striking Indian in London (at that time very few Indians in their Indian dress were to be seen in London society circles), and evidently Bernard Shaw was impressed by the appearance of the Indian. Then long after, in reviewing the incidents of the meeting of the Society for Psychical Research, he gets the incidents mixed up, and remembering that H. P. Blavatsky was "shown up as a fraud," attributes that action not to Mr. Hodgson, but to the Indian gentleman.

When one takes note of these curious inaccuracies made by Bernard Shaw regarding historical events (recorded by others at the time), one may well question whether the idea of "a contract of cohabitation" may not have been the result of a misunderstanding or faulty memory of conversations between him and Annie Besant, of course influenced by the extraordinarily enlarged sense of ego in Bernard Shaw.

But even *if* (and I desire to emphasize *if*) such a conversation did take place, would it not surely be one of a special intimate nature, to be kept by both in the strictest secrecy? When I went to England as a lad of fourteen, I learned from the men among whom I moved for eleven years that there are certain "things no man can do"—the word "man" meaning a *gentleman* with the highest connotation which the word bears in English minds of culture. And among the things which "no man can do" would surely be conversing to another on such an intimate revelation in the life of a friend—for Annie Besant was regarded by Bernard Shaw as a friend, to whom he presented one of his books of plays with the inscription "with love from".

In spite of Bernard Shaw's keenness to introduce new moral values in the minds of men, on one matter at least

Shavian ideas, when put into practice by their author, differ greatly from our standards of behaviour in human relations.

C. JINARĀJĀDĀSA

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The extremes to which regimentation can go is demonstrated in a recent report via Vienna by the Correspondent of the London Times. It seems that in Czechoslovakia all children on leaving school at 14 will be directed by the School Leaving Commissions to whatever branch or department of industry or agriculture the State decides. Very few will be permitted to obtain any higher education or acquire any capacity to serve the national development except in an economic sense as labourers. The only exception to this assignment programme will be in the case of those who volunteer—at the age of 14—to serve in the mines or heavy industries.

Unreconcilable

What a travesty this is, is easily recognized when we remember how few young people of maturer years than 14 find themselves congenially employed in their first jobs. The finding of one's place preliminary to settling down to a lifetime of happiness in work is often a matter of several years and several changes of employment. The extent to which opportunity and freedom for such change and search exist is almost a measure of the evolution of the nation.

We cannot believe that any government bureau has developed the wisdom to foretell for 14-year-old children the nature of employment that to them will be congenial and productive of happiness. Clearly the State in this instance is not serving the citizen, but the citizen, even the child, subserves the State, not as a full contributor to its welfare with the maximum of inherent capacity and interest, but as a victim of a system limiting his expression and controlling his life.

The Ego in each, the divine element reflecting God in man, seeking Self-expression through repeated incarnations as a means of evolving the God-nature, finds little opportunity where the dignity of the individual is not recognized and freedom for fulfilment is environmentally denied.

The individual Theosophist may be of any political or ideological persuasion—his membership in the Theosophical Society places no restriction upon him—but it is difficult to reconcile the idea of an evolving and searching Selfhood or Ego with any substantial limitation of human freedom.

* * * *

A new source of design for textile and other patterns has been discovered in the study of the crystal formations natural to certain elements and components.

Atom Patterns

Intriguing patterns present themselves to the student of crystallography, and as perception becomes more acute through increased basic knowledge and finer instruments, a world of new wonder and beauty opens up to the investigator. A report tells of designs based upon the crystal structure of molecular mica and nylon as well as of the element aluminium, while a particularly beautiful and delicate design is discovered in the emerald.

Well it is for humanity that these natural designs should be unlocked and their beauty applied to fabrics and other decorative purposes in substitution for some of the bizarre products of men's imaginations that convey anything but beauty to the eye. The further science delves into Nature the more inexhaustible becomes the supply. That God geometrizes has long been known, and Dr. Bosant and C. W. Leadbeater set forth some of these designs in *Occult Chemistry* many years ago. Industry today presents the same truth in woven and printed fabrics that will presently reach the markets of the world.

SIDNEY A. COOK

INDIVIDUALISM AND HUMANITARIANISM IN BUDDHISM

By C. JINARĀJADĀSA

THERE are two contrasted themes in Buddhism, each seemingly contradicting the other. In the teachings of the Lord Buddha we find Individualism carried to the utmost limit, but at the same time there is taught also Humanitarianism of the loftiest kind. The Lord's teaching was that men are being carried away on three currents, which are those of desire, anger and illusion.

The Pali word for desire, *rāga*, does not cover merely bodily lusts as usually understood, but every kind of desire, even of the highest aspiration, if it is inward-turned. Constantly men of spiritual life become so immersed in the problem, of each in his own self, that he does not realize that after all each individual is one link in a great chain, which is Humanity.

The word, *dōsa*, is translated as hatred, but it covers more than violent anger, since the word signifies also every kind of resentment, impatience and irritation, however small it may be.

The third stream is *mōha*, which is usually translated as illusion. Perhaps it is only at the final stage toward Liberation that a man understands what the word signifies, which is the faculty of seeing "the-thing-as-it-is". We

little realize how we are surrounded by a fog of religious, national and cultural traditions, as also by the subtle tradition of our own temperament, brought from past lives. As we try to examine anything outside of ourselves, we see each thing distorted, as a straight stick looks bent because of the refracting medium of the water in which half of the stick is immersed.

In the Lord's teaching the continual emphasis is that each man by himself must "work out his salvation with diligence". Even the Lord Himself is not more than a fingerpost showing the way; He is not a "Saviour" who carries on His shoulders others who are aiming to "cross the stream" to Nirvāna. In Buddhism, then, we have the ancient Hindu teaching, "See the Ātman by the Ātman," meaning that each individual must see the great Self by means of the little self within him. It is this teaching, when dissociated from Humanitarianism, that brought India into a great tragedy. In one of the *Mahatma Letters*, the Adept Morya thus describes the glory of India when Buddhism was the main influence, and the loss to India when the influence of Buddhism passed away:

"There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks

it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.”

It is this tendency to self-centred salvation that is avoided in Buddhism by the true Buddhist who applies the teaching given by the Lord: “Just as a mother loves her child, her only child, so let a man love all beings.” In another place it is mentioned how the man on the road to true Nirvāṇa radiates to the four quarters, and to above and below, tenderness and hope and benediction.

It is because of this wonderful blend of highest Individualism and perfect Humanitarianism, embodied in the personality of the Lord Buddha Himself, that one of the great Adepts, known in Theosophical circles as the Mahā-Chohan, speaks of how the Adepts are “the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha”.

No purer expression of this lofty compassion, characteristic of Buddhism, can be found then in H. P. Blavatsky's *Voice of the Silence*:

“Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being."

Will the blend of perfect Individualism and most pitiful Humanitarianism, once upon a time truest Buddhism, become once again an influence in the world ?

C. JINARAJADĀSA

What is important for us now is that we should regard all mankind, not with hostility, but in that friendly attitude which is watching for an opportunity to serve. When we feel deep affection or gratitude towards some person we watch constantly for an opportunity to do some little thing for him to show our gratitude, our respect, our affection, or our reverence. Let us adopt that attitude of ready helpfulness towards all mankind ; let us be always prepared to do whatever comes to our hand—ever watching for an opportunity to serve our fellow-men, and let us regard every contact with another man as an opportunity of being useful to him in some way or other. In that way we shall learn to build into our character these important virtues of love and unselfishness.

C. W. L.

FEELINGS IN ROCKS

By C. W. LEADBEATER

(Concluded from page 307)

QUESTION: It seems so strange that human beings, when they hear of the Path, could not all be quickly brought along; one wonders where that urge starts?

C. W. L.: As I say, that urge exists in a blind kind of way even in these rocks. It is not consciousness; it is the faint stirrings, the beginning of consciousness; it is more attenuated than it is possible to describe in words, but there was certainly in this rock at National Park the affection for that boy, and a certain amount of affection for me afterwards, and the feeling that it wanted to rise towards us so that the affection, vague as it was, elementary as it was, yet acted to raise it very, very slightly. Well, I think that might be intensified. It is the life in it that you try to stir up and that life responds. A precious stone, a jewel, responds very quickly, and even the second choice, not the stone of the Ray itself but the second choice, as it were, such things as lapis lazuli, even those respond very quickly. Very much more quickly than this poor old thing.

QUESTION: This rock will last for ages; is the same life in it?

C. W. L.: In most cases; but if somebody took a fancy to it and tried to evolve it, that part of the life would flow

away and the rest of the mineral monad would flow in and the rock would not know anything different.

QUESTION: If the rock split up?

C. W. L.: You would divide the life, and the two parts would evolve separately. But it would not like the process.

QUESTION: What happens to the few that go on as jewels?

C. W. L.: Their next step is vegetable. Each jewel belongs to a certain Ray, and it must go into a vegetable of that same Ray. Supposing this rock went on until the end of the Manvantara, then its life would have to go in the next Manvantara into some kind of vegetable, into whatever is the Ray of sandstone, and it would go into something fairly low down on that line, whereas if it got up to being a jewel on this Ray it would go on into something much higher up.

It is difficult to differentiate things when they are so low down as that. I should require to make some more investigations before I could generalize, but I just see certain points. I am not quite sure. The tourmaline is in some ways better in its feelings than the ruby. I can't tell you exactly what I was trying to get for you. The tourmaline line seems to lead me towards the amethyst, which is not the line to which it belongs, and then we draw up into roses, and the roses become deer. Whereas if you follow the other line you find yourself among the lilies, and then from the lily you get on to the cat line. Before we put any of these things down in books we must try forty, sixty, a hundred experiments. Try it all over and over again a number of times. I have tried a few different lines and found those converge, but I should have to do a great deal more work than that before we could arrive at anything conclusive. It is possible to know that a precious stone passes into the vegetable kingdom, into a flower-bush

like the rose, and from that you can follow up into the animal.

The ruby—it seems as though it came from the tourmaline, but that is not its regular line. Now, here is one which comes from an opal, but that is not usual—a big white arum lily.

QUESTION: Will there be certain stones which are like a race?

C. W. L.: It will make something of a race character. The rose belongs to an order, the camelia is the same family. It is the great orders that belong to Rays. Generally one of these things is the topmost thing of a Ray. The elephant is the head of his Ray. The Second Ray is always associated with the elephant; he is supposed to be the wisest of the animals. The elephant makes a very good friend when he has once made up his mind to be friendly. The cat is on the Fourth Ray; the animal belonging to the First Ray is now extinct. I began with the tourmaline, expecting to be led to the ruby. It may be our classification of those secondary stones is not so certain. I have put tourmaline as following from the ruby.

QUESTION: What about sapphire?

C. W. L.: A Bodhi tree, as far as I can see¹. It would probably tend towards the roses and the deer. I am not sure; that is almost guess work because it is just a classification of probabilities. The elephant is the head of the Second Ray, and I suppose you get all those pachydermatous creatures on that Ray also.

If you would go to work to develop clairvoyance sufficiently you could take up one of those lines. I have not the time nor has the President, because the moment you can see anything at all They seize upon

¹ Pippal, *ficus religiosa*.

you for other sort of work. There are so many things just like this. I do not suppose they help us forward in our evolution, but they would be interesting to know. You can look up all past history and correct it. It is generally very badly incorrect at present. You read always of amazing things in history, and when you look back for those scenes they simply do not happen. There are many hundreds of directions in which we might work clairvoyantly and find out things of intense interest. Go ahead and work at it.

Reply to Question: You would begin to develop sensitiveness bit by bit, begin to try to see and feel, and you work up to it gradually and when the right time comes probably your Master, whoever that may be, will seize upon you and tell you what to do. At least, that is what happened to me. But two of the high pupils devoted about a year's work to getting me through.

QUESTION: Did you do it in a year?

C. W. L.: I have been doing it ever since. The bulk of the work was done in that year 1885 because the circumstances were just suitable. I was practically alone at Adyar, which was then just a jungle. I really had no pressing work except to edit THE THEOSOPHIST, so there I was and we put a good many hours of each day into this business of development. It was painful, but it was done. In regard to all of you here one result of all that effort we are making in the Centre is that we have there a very strong impetus of force which helps people forward, and you all get along more or less fairly swimmingly. But I wonder what you will do when you get away from The Manor and go out into the world where you will find it a sudden drop? We are all thinking along the same line and we are all pushing forward in that way, and of course every one is helping the other by that train of thought. Probably some

of you have noticed what a big difference it makes when you go over into the town. You go into the town and for an hour you are going in and out of those shops, and you are surrounded by a totally different set of vibrations. I do not say that they are specially bad vibrations. Sydney is as good as any other city, but they are different vibrations, and therefore when you come back you are tired out. When you come back into The Manor it is coming home, it is a river of peace that you dive into. Suppose you have to live permanently away from the stream, it would make things harder, and yet every one of us will have to do that some time, because after all we are training ourselves in order that we may be able to do work.

QUESTION: Will the time come when you keep the right atmosphere even though away?

C. W. L.: That comes to every one of us, but it takes time. After all, if we do not keep the right attitude, it does not mean weakness so much as a lack of superlative strength.

QUESTION: Are the nature-spirits still with us?

C. W. L.: Yes, and you see not far away there are a pair of lovers, and that ought to attract enormously all the tree spirits. Only the quaint thing is it does not,¹ and they have all come to us, which means just one thing and cannot mean anything else: that among us, who are all friends and fellow-disciples, there is more and stronger affection than there is between those two people who are obviously what is called in love. There is no escaping it; that is so, because the creatures know—you can't deceive them. We saw a thing very like that when we were staying at National Park. A pair of lovers were staying at the hotel on their honeymoon and we thought we should cease to be the centre

¹ As the emotions were coarse with unattractive vibrations.—C. J.

of attraction, but the nature-spirits all abandoned the lovers and concentrated upon us. There are thousands and thousands of trees in National Park, and as you walk along, all these creatures used to focus themselves upon us and turn as we passed. You would see these tree spirits revolving slowly as we passed and they would follow as far as they could. At night the spirits of the trees would leave their trees and thousands of them came down to the hotel. When they get away they always take some approximation of the human form. All things do that. It appears to be the form chosen by the Logos for this system, and all the creatures in it seem to recognize it as a superior form and they all try to take it when they get out of their bodies—animals much less than vegetables, because they have much more decided personalities of their own. The spirit of the tree generally shows itself as a human form. Mostly they give you a feminine impression—mostly they are the forms of women—wood nymphs and that sort of thing. Some of them are beautiful and graceful and there appears to be a great difference in age.

QUESTION: As the tree grows do they take an older form?

C. W. L.: Some of them do take a much older form, and though I do not know, I suppose it is because the tree is older. They always take some half-human form. The spirits of the fir-trees look as if they were built of the fir branches, a sort of fairy appearance—a sort of fir creature, as though he were clothed in fir. Of course, you must remember that most trees live much longer than we do.

C. W. LEADBEATER

ADYAR

By CONSTANCE MEYER

ADYAR is all things to all people. If I were a great painter I would paint beautiful pictures of Adyar. If I were a poet I would write a great poem. If I were a singer I would sing continuously of Adyar, melodies of many themes and varieties. If I were a musician I would compose an oratorio or a symphony about Adyar. But I am none of these things, so let us first see what three personages say of Adyar.

Dr. Besant tells us: "The residents in Adyar form a single body, and each person is a cell in that body. We are very different, for we belong to many different Nations. . . . To live in Adyar is as good as to visit many countries; our prejudices and conventions are chipped away, and we learn to recognize the One Life in some of its many forms."

Dr. Arundale writes: "Adyar is a Heaven in this outer world of ours, with many of the features characteristic of the Heaven-worlds so beautifully described to us in our Theosophical literature. Adyar is a reflection of its Inner Counterpart, of which many have heard and a few know. To this Inner Counterpart ADYAR lives in perfect adjustment, receiving and sending forth that Rhythm whereby all living things move ever onwards to their splendid destiny."

J. Krishnamurti says: "Adyar is and always has been, a spiritual oasis to which the weary traveller looks for comfort and repose. . . .

"I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine."

In the book, *The Devachanic Plane*, we are told that each experiences Devachan according to his capacity to receive Devachan and each is entirely happy with what he experiences. His cup of experience, small or large, is entirely full. The seamstress described in that book, the tradesman, the family man, the little girl, the Greek woman, were all as intensely happy in Devachan as they were capable of being.

This is true of Adyar. The stranger finds in Adyar a deep sense of peace, and his soul throbs in harmony with that peace, and he is content. Another, with perhaps a slightly larger capacity, finds the joy of Adyar. A third unites his heart and mind with the bliss of Adyar. But of peace, joy and bliss, which is greater or less if the soul has experienced to its full capacity and recognizes no more? That much is enough.

Of Theosophy given to the modern world, it is written that only one corner of the veil has been lifted, but there is veil upon veil behind. Strangers at Adyar see beauty of sky, tree and flower, and are happy. They find a harmony as the Devas sweep through the casuarina trees. But the stranger who lifts one corner of the veil of Adyar and comes home, finds—who knows what? Perhaps first of all a Work and a Dream. As he continues the Work becomes Beauty and the Dream becomes Reality.

There is a passage in a Hindu Scripture which very much describes Adyar :

“ Wonderful, wistful, to contemplate !
Difficult, doubtful to speak upon !
Strange and great for tongue to relate,
Mystical hearing for every one !
Nor wotteth man this, what a marvel it is,
When seeing, and saying, and hearing are done ! ”

Truly, of Adyar one can say :

“ Nor wotteth man this, what a marvel it is,
When seeing, and saying, and hearing are done ! ”

Again if you ask me, “ What is Adyar ? ” I would reply,
“ Yon bright star.”

CONSTANCE MEYER

FREEDOM

I beat my wings against the bars of God ;
To lift a wing, to lift and sing.
This I must do, no longer wait
At heaven's gate.

The bars were melted by the power of God ;
I stood on high, stood free to fly.
This I did not ; I turned away,
I had to stay.

Share with me, waiting ones

EVELYN BENHAM BULL

SPIRITUALITY AND POLITICS

COMMUNISM IN HISTORY

By GIUSEPPE GASCO

General Secretary of the Theosophical Society in Italy

(Concluded from page 836)

Social Democracy

THE participation of the workpeople in the political life of the European nations began in the last quarter of the nineteenth century and characterized public life, and was the first evidence of the workers' organizations, which arose under the auspices of the class warfare proclaimed by Karl Marx as a fitting means for securing the power needed for the communistic reform of society. Thus Social Democracy arose, which in the first decade of our century influenced the political life of all the European nations, except Russia, whose semi-feudal and authoritarian regime estranged that vast State, spiritually and politically, from the European order.

The workers' representatives who participated in the governments of France, Belgium, Holland, Scandinavia and England, acquired that political experience which excludes the sedition and egotism of class and faction, and they learnt how the modern State is the harmonious synthesis of the interests of all, since it is the expression of the spirit of Justice and Freedom and the guardian of

all civil rights, and so ensures the civil and moral life of organized society. This political sagacity, which was called collaborationist, in France and Italy was encouraged by Masonry, which acting in the name of Brotherhood, Liberty and Equality, exercised the humane function of softening social clashes; by bringing together men of diverse political and religious views, it accomplished the priceless task of mutual understanding, and thus rendered possible their collaboration in the administration of public affairs.

Although collaborationist politics was effectively impressed with realities, and although it aided the work-people no less than other classes, in so far as it set the States going on the path of social reform and peaceful progress, it did not everywhere find political men in agreement with it. In Italy, above all, intransigent tendencies arose, which with various qualifications fostered the precept, raised almost to a political programme, of class warfare, and proclaimed economic communism, with dictatorship of the workers as the goal to be reached by any and every means. These trends, as the unforeseen result of the strife between the various political parties and classes, brought about the advent of the Totalitarian States, of national and racial character in Italy and Germany, and communist in Russia.

The world experienced, and it continues to experience, state totalitarianism in a measure not ever reached before in the past, and history is already recording the destructive consequences of state totalitarianism of national character, which is in doctrinal and practical conflict with every form of collaboration that is not of the subordinate or subservient type.

The Communist Totalitarian State is based on force or a powerful police, like the national totalitarian states, but differs from these by the social principle which informs

it—social equality based on the abolition of the right of individual ownership—and which at the moment constitutes a danger for the democratic states, in that it nourishes class hatred and fires hopes in the paid workers and in those intellectuals who are in search of novelty and easy jobs.

And note the paradoxes of history: while the masses of humanity, tired of war and longing for a condition of security and peace, were all hoping that the hour had finally arrived when they could forget their anguish and all their sufferings, behold! all unforeseen, Russia suddenly in Europe and in the world, assumes the role of German Nazi-ism, showing her disposition to hegemony and political domination, under the label of Communism—which, to the proletarian and distant masses, appears like the sunshine of the future, but which, in reality, is the most tremendous and perfect system of police-ridden and oppressive organization that the world has ever known. Russia's ex-Allies, who during the war had neither the time nor the opportunity for studying the psychology of the men who stand at the head of the Soviet regime, have been disillusioned by the behaviour of their Ally of yesterday. Just when it seemed that the danger to the freedom of the world had disappeared with the downfall of the national totalitarian regimes, they became aware that, with victory, they had once again to face Russian Communism no less dangerous and insidious than the Nazi-ism of Germany.

Such are the lessons of history!

At this point we may be comforted if we turn our thought to the Great Hierarchy that directs the evolution of the world. From that Source we have had valuable revelations of the dangers to humanity through the medium of the *Letters* of the Mahā-Chohan and of the Masters to the pioneers of the Theosophical Society. But the

answer to the many questions which arise from the present situation in which humanity finds itself, can only be found within our own hearts and intellects. Can we reconcile the great ideals of human brotherhood with class hatred, with the hatred which exists between nations, with the technicalities of sabotage and armed revolts against the democratic states? One has to bear in mind that evolution cannot be turned from its course, and that the rule of the great Occult Hierarchy, supreme regulator of evolution, must prevail, despite the ill-directed efforts of man. Therefore, Communism which is based on hatred cannot become a world order.

Politically, and perhaps even for karmic reasons, Communism has been able to triumph in Russia. The Communist revolution carried out, above all, the punishment of the selfish, anti-social, ruling class, who had maintained the bondage of the soil up to the middle of the last century, who had kept the masses in ignorance, and allowed fearful misery to exist alongside the mediaeval privileges of caste, and who had shown themselves incapable of fulfilling their mission. In the chaos which followed the first war, the Communist group took possession of power with one stroke of the hand, represented power in the highest degree, and for the moment were the only authority capable of giving directives and issuing orders. The implementation of the violent Communist programme clashed with human nature, which, even among the uncultured classes, recognizes intuitively the justice of possessing and of disposing of the fruits of one's own labour, and the natural right of the individual to defend his own personal property. Nevertheless, the organizing capacity of the rulers of the Communist State, with their violent fanaticism, overcame every obstacle, and turned the Russian nation into a pre-eminent Totalitarian State.

And from this pattern Fascism, like Nazi-ism, was drawn up, from the organization of the political police to the directing of education by the State and the dictatorial ideas of the governing body.

Even the Youth Organizations were inspired, if not actually copied, from the Russian Communist State, which taught the heads of the Totalitarian States to wage a crusade against liberal thought, as represented by literature, and above all to control education in the public schools and Universities. A campaign against the older people was carried out, because it was realized that those who had acquired culture, and who had an experience of past times, would all naturally oppose the new regime. So Youth was elevated in calculated stages to the point of mythical power, for the new tyranny had cunningly judged that it would be far easier to construct a foundation of security on the young people, who, never having had any political experience, would be more pliable and less considerate.

But the principles developed by the Totalitarian States, which are contrary to human nature and to the intrinsic force of evolution, are destined to disintegrate. The structure of the States must change with the lessening of the state of hypnosis, to which so many souls have succumbed, under the influence of forces operating from the lower astral and lower mental planes, and as their consciences awaken to the Divinity which is Truth, Freedom, Brotherhood, Humanity.

Conclusion

Humanity at the present time is about half-way through its long evolution through races and sub-races on each of the seven globes which make up our Septenary Chain. Many millions of years lie behind us, and millions more are ahead

of us. This, therefore, must be borne in mind by those who would give to our present humanity a definite formula for its politico-social organization. Humanity is composed of diverse individual karmic heredities, and of diverse experiences connected with the varying spiritual age of each individual. One cannot logically admit that a kindergarten could cater for University students, nor that a University regime would be suitable for little children, yet such a paradoxical situation would be created, in a totalitarian communist regime, which perforce expresses itself and is maintained by violence, obliterating all freedom and rendering all individual initiative impossible. The abasement of character through the development of intrigue, falsehood and espionage, in a word, a deadening of the Spirit, would be the fatal consequences of such a regime.

Freedom, dignity, and the individual conscience would disappear in such an order. Physical needs might perhaps be satisfied, but moral and intellectual life would be cancelled out, and with them would disappear competition, the free choice of work, free association, the incentive to produce, the joys of ownership, and all the stimuli which induce progress. The human family in the totalitarian systems—and Communism is the prototype of such systems—is like a *herd* that only wants to be led to adequate pasturage, as Mazzini pointed out.

The spiritual doctrine teaches us: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

Thus we may not judge as anti-spiritual the politico-social system that impedes the attainment of a condition contrary to the fundamental moral freedom which makes man his own ruler; but we must regard as anti-spiritual and contrary to human nature the regime of tutelage, which cramps and confines the development of

the human soul. Students of social problems, and especially Theosophists, must realize another thing of great importance: that the Great Ones, who in the great revolutions of history have often intervened in human affairs so as to avoid evolutionary deviations, continually inspire humanity, not only so as to permit the natural expression of all human possibilities, but also that human intelligence should not be turned away from the fundamental goal of all progress, namely, *the internal development of conscience*, which does not derive from external conditions or surroundings, but from individual will rightly directed.

The Great Teachers of humanity have taught and continue to teach the great principles which men must apply in order to solve social problems in their national and international organizations. These principles are well known to Theosophists. They are solidarity, brotherhood, rectitude in national and international relationships, and co-operation in moral and material spheres. A national organization which seriously applies these principles would be able to abolish poverty, cruelty, wrong-doing, and to point out to all men the way to a joyous and happy life.

But is the social problem, then, insoluble except by Communism?

The social problem which in the modern world has arisen from the mechanization of industry, the function of which as producer of wealth is social, but whose ownership is individual, as the profits are individual, requires, according to the Communist doctrine, the abolition of the middle classes. But the world is not composed only of machines, middle classes, and workpeople; there are also the country folk, the artisans, the merchants, public and private employees, who make up the great majority of all civilized nations and who must therefore be considered in any just solution of the

problem. It is necessary therefore to seek some other solution to the social problem which will embrace human nature as a whole and encourage the development of a Social Conscience, and of human solidarity. The natural solution which is in harmony with the Great Laws of Evolution is in the following premises, as given by Mazzini :

“ It is not necessary to do away with ownership, because today this belongs to the few ; the way must be opened so that the many may acquire it.”

“ The combination of capital and labour in the same hands emancipates the working classes and prevents them from being dominated by capital.”

The acquisition of property is not only a fundamental right of man, but it is the lawful reward of his efficiency ; to abolish it would be to suppress the main incentive to human effort, and to restrain the freedom of man in the use he makes of the fruits of his labour. However, it is possible to emancipate the wage-earner in the factories, through the medium of *co-operation*, which favours the combination of capital and labour in the same hands.

A government that is truly progressive and educative could advance the times by putting into effect a programme based on the principle of co-operation, by relevant rules, whereby a part of the profits gained by industry would be converted into shares and assigned to the workers, thus giving them a progressive co-interest in the activities of industrial establishments. The mines and great systems of communication could, in the national interest, be nationalized, but taking into consideration the poor success of state-owned administrations, it would be preferable to pave the way to co-operative administration for these also, or through the creation of bodies controlled

but not administered by the State. The small and medium-sized holdings in rural districts could, by means of co-operation, be enabled to avail themselves of all the skill of technical art, thereby increasing their production to the advantage of the national aggregate.

The purpose of this article is simply to indicate that it is possible to solve present problems and ensure the freedom of labour, without recourse to the revolutions so dear to those who are often among the failures in life. When we talk of social reform, we must not forget that present-day hierarchical society is the result of the free play of natural forces, represented by human intelligence directed by the will. With all our imperfections, we are the fruit of this free play of will—which ceases to be natural or the expression of karmic forces, when the political government becomes dominated by violence. Nor must we forget that the way of human progress is shown by the Laws of Evolution, not by outbursts of revolution—these latter being *explosions* of passion expressed in destructive violence.

Human evolution is the progressive manifestation of the Divinity within us, up to the point where each man realizes that he “is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment”.

G. GASCO

Facts are true as far as they go: they themselves are unalterable, but we may see them differently.

C. W. L.

SHUDRA RULE AND WELFARE

BY L. FURZE MORRISH

IN this article the word "Shudra" is not intended to refer only to that caste in India, but to the proletariat, or "Fourth Estate," everywhere. The Four Castes of Manu, being sociological Constants in every type of Aryan civilization, may be translated into modern terms of the present Body Politic. As man has almost invariably built his social structures on the pattern of his own body, we may enumerate the four castes as follows :

1. The "Eyes"—Seers or Lawgivers—the First Estate.
2. The "Brain"—Executives, Planners or Law-makers—the Second Estate.
3. The Digestive System—Distributors, Merchants, Economists—the Third Estate.
4. The Hands and Muscular System—Routine-workers—the Fourth Estate.

Vision is measured on a descending scale from the relatively long sight of the Seers and Sages to the virtual blindness of the "Routineers," as the psychologist, Gerald Heard, aptly calls them. It is therefore obvious that if any of the four types usurps a function foreign to its nature, then there will be trouble, ranging from local difficulties to serious disaster. The Eyes are meant to see with ; you do not try to pick up objects with your eyes. On the other hand, only a blind man uses his hands to see with ; he makes slow progress and is likely to fall over obstacles and hurt himself. That is what always happens to any community when the Hands usurp the function of the

Eyes or the Brain, but it is very difficult to make many sentimentalists of today realize and admit this.

The succession of the four Estates is not a mere theory. It is part of a sociological rhythm which history has proved. Each type dominates in turn, and when the Fourth Estate in any community tries to take control, there is chaos, a breakdown in government, usually followed by a barbarian invasion ; and a new cycle begins.

India was originally and has always been a Seer civilization. India has always venerated and supported Seers and Yogis, even to the extent of maintaining a standing army of mendicants and fakirs masquerading as yogis. India went through the four stages in sub-cycles, and then the Second Estate took over.

Egypt was an Imperial Civilization of Priest-Kings. It too went through its four sub-stages.

Chaldea-Persia was the third type. It was a merchant-civilization, which opened the trade-routes of the world. The Chaldean astrologers and Seers gave way to the war-lords and then the Traders took over and began linking up the world, so far as it was known at the time.

The civilization of Greece and the Mediterranean World went through its four stages relatively quickly and then sank into anarchy as the mobs took over and began to discredit the old nature-religions. First Greece went through the cycle, and then Rome. The sub-cycles in Greece were :

1. The Greek Philosophers ;
2. Alexander the Great, and his Generals ;
3. The trading empire which followed Alexander ;
4. The anarchy which ensued.

In Rome the same cycle passed from the Etruscan and Sibylline Mysteries, through the Patricians and Emperors, to the mob again. With this a new cycle began.

No matter how primitive the creature, if it has sentient life, it must give consent of some kind to the impelling forces which actuate the system. An animal does this unconsciously by obeying the group-instinct. It has neither the inclination nor the ability to do anything else. All monkeys move from branch to branch, whereas goats leap from crag to crag, and are obviously content to do so.

Primitive man appears to have been much the same. He obeyed the forces which compelled his existence. Later he accepted whatever system he was born into.

So long as confidence remains in the Authority, whatever it may be, the system continues, but as soon as confidence goes, the system breaks down, and there is a period of "a-dharma". That is what happens at the end of each major cycle.

At the beginning of the cycle the Seers reveal a new level of Spiritual Authority and initiate the cycle, being able to see that amount of Spiritual "Purpose" which the coming civilization will be able to unfold. They give the laws and principles to be kept in view. The law-makers, or Second Estate, then establish the civilization, often by force and conquest. In due course the Third Estate builds up wealth and distributes it; and then luxury usually degenerates the community. The original "purpose" and "authority" become discredited. People begin to "rationalize" it, "see through it," outgrow its fables; and the system starts to break up. The Fourth Estate, losing its confidence and loyalty, or its "sense of fitness," refuses to obey orders and tries to take over. If it succeeds, chaos ensues, because "where there is no vision, the people perish".

This happened in Greece. The "Mysteries" became discredited, and materialism was rampant. At that point Christianity introduced a new level of the Spiritual Authority. The Fathers of the Church were of the First Estate.

They had gnostic powers and attracted allegiance, probably not unmingled with a certain amount of healthy fear on the part of the populace of what might happen to them if they misbehaved themselves.

After a time the feudal war-lords came to power in the Dark and Middle Ages, until it was found that wars on a big scale had to be financed. This brought the merchant class into prominence, and the Third Estate took over. The British Empire is an outstanding example of this. The "International Jew" became prominent.

Today we are at the point where the Fourth Estate is trying to assume power, and the existing interpretation of Spiritual Authority is wearing thin. People think they have "seen through religion". There is danger of chaos unless we go back to the Seers. A new level has to be tapped, and the Ancient Wisdom has again been presented to humanity by Those who preserved it during the previous cycle. New Seers will have to be trained, and it will have to be recognized that no community can survive unless each class does its own job properly, and leaves the others to do theirs. Anyone can call himself or herself a Seer or Seeress, as many try to do today, but the only satisfactory proof of Seership will be by test and experiment along scientific lines, if the would-be Seers can be persuaded to submit to such tests.

Christianity and to some extent Buddhism represent "welfare religions," in which rights of the individual play a large part. One of our ideals today is the Charter of Human Rights, enunciated by the U. N. This means the Welfare State. But it does not mean a woolly-minded condition of false sentimentality, in which natural laws of human inequality can be swept aside. The sentimental belief that because a man is a good engine-driver or busman, he can therefore automatically guide the State, is a typical

piece of the crooked thinking which goes with a Shudra cycle. If he should be a true Second Estate type, then he can rule, but not otherwise. A very unpalatable truth is that the "old-school-tie" individual generally makes a better Governor than the "honest workman," because the former often inherits the tradition and instinct, and is trained for the job.

This study of the Four Castes, or Estates, is a fundamental fact which cannot be ignored without disaster. It overrules all beliefs and opinions, because it is innate in every community, just as a physical body cannot function properly without the full complement of organs, working together in good health. There is no mere pious sentimentality in this. No humanity can survive long without a proper co-operation of the four types; which will no doubt explain the fierce antagonism of the Communist agitator who is instructed by his teachers to oppose all kinds of "reform" or "social co-operation" in western countries, because the said teachers know that co-operation is fatal to their success in undermining the western social structure.

We, who believe in peaceful solutions and brotherhood, know that co-operation is the secret of success, and are working for it, and not against it. That is why Theosophy and all its kindred movements are rated high on the Russian black-list of organizations to be banned whenever possible.

There is every reason to believe that the Co-operative State will follow present chaos and a new level of Spiritual Wisdom will be tapped and made known to humanity, as the "Water-Bearer" "pours out the waters of esoteric knowledge" upon the world in the coming age.

L. FURZE MORRISH

THE LINES OF LIMITATION

By J. M. ANGERVO

A FASCINATING conception among those well known in the world is the idea of the limit or the line. It is clearly defined in both philosophy and in the sciences.

In philosophy, manifestation implies limitation. The student of philosophy sees an object or concept as something separated from other objects or concepts by a limiting line or border. The existence and quality of the limit or line are recognized and analysed in the logical study of any object or subject. In all ages the conception of the limiting line has been a subject of deep interest and investigation by students of philosophy, all trying to penetrate the mystery of the line that divides matter from the Spirit.

In mathematics, one studies numbers, groups of numbers, and limit conceptions resulting from the use of methods of calculation. Ultimately it leads to limitations of various ideas of infinity. In fact, limit conceptions in the mathematical sense are so many and so important that hundreds of volumes on the subject may be found in a mathematical library.

In technical science processes where the analysis of matter is on a "hair's breadth" basis, the scientist clearly sees the idea of the limit or line from his own point of view, and is ever busy in finding improved ways of determining the limiting line with more ease and more and more precision.

Finally, in jurisprudence our lawyers and judges must deal with legal questions in connection with limits determined by man-made laws. Here it seems to me that the highest human justice can only be guaranteed and administered by those who have the inspiration to perceive and determine man-made limits in the light of Divine Justice.

In fact, the conception or idea of the limit or line is so wide-spread and deeply investigated that a comprehensive review of the subject is impossible in one article or lecture. It would require a series of articles or lectures and competence in all the fields—philosophy, mathematics, jurisprudence, and other sciences.

Although the idea has been discussed so extensively or just because of that, it may be approached from one more angle. Suppose that an individual, any one of us, endeavours to understand the idea of limitation; then two alternatives lie open to him. Either he approaches the matter from *above downwards*, trying to separate, to put a limit, to draw a line around already existing objects, matters and other conceptions as far as it is possible and necessary to do so; or he tries to approach this most remarkable and mysterious matter from *below upwards*, trying in his mind to reach or to define the universal limit, the line of manifestation, existence or life.

If we, to begin with, try to approach this question by analysing and drawing lines of limitation around everything that exists on the surface of the physical earth, and on other planes open to human analysis, we shall reach the same conclusion as the scientists of today. Thus we have to accept the separations and limitations which take place in practical life and which make it possible for some people to live a sheltered life whereas others are compelled to live in utter misery. It permits some to

cultivate a comparatively high physical culture, and denies to others even the most primitive needs.

Although this separation and limitation have created and probably will continue to create results as mentioned above, we need not be worried about the progress of the world because of limitation and separation. There is a general tendency found even in this condition which strives to unite the separated parts, proving that the separated parts are to be regarded as parts of a greater unity. A deeper philosophical conception of the limit leads us ultimately to realize that the existence of limits is a manifestation of the highest, by us limited, Divinity, which is growing from chaos to the highest glory of conscious progress. Thus, all parts separated by the limiting lines are united as belonging to the same Divinity. It is of no consequence whether we call it Universal Brotherhood or give it a different label which may serve the purpose. The mathematical conception of the limit leads ultimately, besides establishing the parts in abstract, to the verification of the close solidarity which exists between these abstract parts. It offers also a pattern for uniting all the concrete ideas that may correspond to these abstract conceptions. The same result follows an effort to bring about separations by extreme limitations. The closer we place the line, the closer we find the parts to each other, and following this course we also find that separating by limits is not the ultimate end but a means by which our highest but still limited conception of Divinity reaches the fulfillment of its own perfection. In order to reach this perfection in the best possible way, it has to consider the common welfare of all the separated parts, say, according to the principles of Universal Brotherhood. Likewise ideas of justice attached to the conception of limitation lead to the conclusion that the common good is the good of all,

that the common good does not in the least harm the rights of the humblest in growing independently towards his own goal of perfection. Simultaneously, as science has proved that the present conception of limitation has little rigidity, it has helped to bring about a greater understanding between the peoples behind these limit barriers. Just as the highest walls nowadays may be ignored by the aeroplanes and parachutes and the so-called long lines have proved to be short, so the intercourse between people and nations has become more many-sided. As we learn to look at our neighbour as our brother we become able to act towards him accordingly. Even though the present development of the individual shows an increasing tendency and a greater capacity towards separation and limitation, the realization about the earth forming a common unity makes it also possible for humanity to feel itself as One World. Thus, the principle of Universal Brotherhood progresses, paying no heed whether the progress is considered easy or painful. If we have the eyes to see, the goal is visible to us by this approach to the question of the limit—from *above downwards*, that is, by drawing limits round everything we know in the universe.

A more difficult approach to the subject is that which deals with the so-called celestial happiness and infernal suffering. During thousands of years and more in the history of the world there have been, and there are today, those who try to solve the problem of limitation from *below upwards*. This is done when we in our minds try to limit the universe, existence, knowledge, evolution, God. This is a common feature in all of us, and this effort to draw lines is an expression of our inner longing to grow, to reach closer to the absolute Divinity. This longing we express in creating limitations, restrictions, of the Highest. In this effort we draw, in fact, a limit or a line which, at least for

a time, is insuperable. We cannot presume that we are constantly advancing on the path, reaching beyond the very limits we have drawn ourselves, because in that case our life would be a perpetual progress which certainly is not the case. It is sad, almost tragic, that not even the religions hold the whole Truth. Each religion limits the immeasurable depths of the Truth of existence, giving forth only parts of the Truth. In founding the religions, we may presume that the limitations to be found in every one of them have meant a great sacrifice on the part of the Great Teachers, as each had to consider very carefully what and how much knowledge might safely pass on to the new human race and the new era starting on the path of progress—what kind of knowledge would best serve the need and help most efficiently the development of the particular race. Hence was drawn a limit in giving out the knowledge about the secret things of existence in a religion that millions of people have followed during long periods of time, during long eras this limited religion helping some to reach the highest conceivable bliss, dooming others to the suffering of deepest hell. Even such a limited religion means helping humanity a step forward on its difficult path towards perfection, serving also as a spring-board for new, far-reaching efforts.

Nevertheless, all the various religions and all the other distinctly limited expressions of Life are to be regarded as tragic in a triple sense, considering the immeasurableness of this very Life. First of all they are tragic as such, that there is drawn a limit round the knowledge concerning the universe and life. Secondly, the adherents of all the various religions sincerely believe that their particular religion holds the whole Truth. This very belief, that their own religion contains the whole Truth and consequently is the only right way to follow,

causes devotees of a religion to be bigoted and intolerant. Thirdly, every limit drawn around the supreme knowledge as we understand it means in reality a limit to our own progress. To pass onward is impossible until we, urged by an inner necessity, break through this limit in striving to reach the very source of knowledge which lies beyond it. This gives rise to speculations as to how much our progress has been delayed while we have been held up by this limit, and how much further on our way we would have progressed if we had not been entangled in the meshes of the limitations of the various religions.

Things being as they are it is comforting to know that, in the world of today, there exists a group of people, no matter how small this group may be, who have adopted as their guiding motto, "There is no religion higher than Truth." The relation between the Truth and the Knowledge as it is here understood, is that between the flame and the light. In the book *Light on the Path* it is said: "You will enter the light, but you will never touch the Flame." We may also now answer to Pilate's famous remark "What is Truth?" that "It is impossible to reach the extreme absolute Truth." The Truth, however, which we never will reach is all the same the very flame which illuminates every existing religion. It is the goal towards which we strive, knowing dimly that it is higher than all the limited religions. Naturally we strive towards this Truth through various stages of limitation, confronting limits and lines wherever we move. Every Theosophist knows, however, that the existing limits are drawn by himself, that beyond these limits there shines forth Truth which is higher than religion.

Thus, we do not say that H. P. Blavatsky has given us the whole truth, or that C. W. Leadbeater has explained all that may be revealed of the subtler worlds disclosed by

clairvoyance. We only believe that these, and many other great teachers, have to the best of their ability tried to explain the problems of our existence and the wonders of the universe, but that behind their deep insight of hidden things there exist still more far-reaching Truths waiting to be penetrated and conveyed to human beings in a conceivable way. The Truth that is higher than religion shines like a flame above all the limitations, above all the lines drawn by man, and it leads those who are aware of its existence to regions beyond all known lines and limitations.

In our strivings it is well to remember that there is a Truth higher than religion, that there is no limit to human progress. No limit exists that cannot be crossed; drawing lines is only the means, not the end. The more lightly we draw our limits, the more tolerant we are of the limits drawn by others, and all the more easy it is for ourselves to recognize new ways of Truth on the strenuous Path that leads to the Eternal Flame.

J. M. ANGEROVO

The subject is one I have often spoken about, trying to show the absolute necessity of *limitation*. Goethe, somewhere, speaks of our finding our freedom through limitation. The great mystery is that the Infinite *can* be expressed in the finite. (This after all is the meaning of the INCARNATION.) It is through *limitation* that God shows Himself. But the very limitation is an expression of the Un-limited! . . . Spirit and form are not, fundamentally, two opposites. Each is an expression of the other.

S. RANSOM

THE HIGHER AND LOWER MENTAL

BY D. JEFFREY WILLIAMS

SOMEWHERE in *Talks on the Path of Occultism*, C. W. Leadbeater refers to a matter "above the line" that divides the Ego from the personality. There are other such lines. There is, for instance, the line that divides the higher and lower mental planes when viewed as levels on which the globes of a Chain may be found on Rounds higher than the fourth or the lowest Round.

On the fourth Round the seven globes occupy the lower mental, the astral and the physical—globes C, D and E, being on the physical level. In the third and fifth incarnations each Chain has its first and seventh planets on the higher mental, its second and sixth on the lower mental. One stage higher, the second and sixth are upon the higher mental, while the third and fifth are upon the lower. On a still higher stage, both the higher and lower mental levels are occupied by planets. The mental plane appears to have the distinction (on Rounds higher than the fourth) of having planets on its higher and lower levels, a distinction that it does not share with any other plane.

If one may speak in terms of fact, that appears to be an odd fact!

During the process of the Monadic descent or involution—by the way, should we not have a different name for the involution of the Monadic life in order to distinguish it from the general involutionary process?—a unit of the

lower mental plane is "secured" by the Monad in addition to the mental permanent atom it attaches to itself. On no other plane does the Monad attach an extra unit to itself in that way. That also is an odd fact.

The causal body is situate, if one may use the expression, on the atomic sub-plane of the higher mental plane, and is "above the line" in that it is not normally influenced by thoughts about the external world of the personal life. The lower mind, on the other hand, is built up as a result of multifarious contacts with an external physical world in the main. The causal body and the lower (or concrete) mind are both "on the form side," and are both different expressions on the form side of something beyond or within them, something that we find it difficult to grasp, namely, *pure mind*. Mind, as such, appears to represent or reflect the spiritual Self on the life side. In terms of consciousness, it is something that exists apart from both the causal body and the concrete mind (or mental body). Both these form aspects of mind exist for the growth and evolution of the mind in the abstract sense. They are mere means to that end. The division of the mental "principle"—to use a word that has now gone out of fashion—into two such fundamental aspects, is a matter that we can long ponder over in our quiet moments.

The higher mental plane is the lowest world of the Ego, while the lower mental is the highest of the personality. Does this division reflect something still more stupendous on a still higher level of which we have no knowledge; and has it a reflection also on the physical level? Both Madame Blavatsky and Dr. Besant dropped hints as to the latter possibility.

Thought-images on the level of the lower mental take the exact form of the things that are clearly visualized or perceived; but thought-images on the higher mental, it is

said, are expressed or thrown out in various kinds of geometrical forms.

It is not easy to provide answers to questions that may be prompted by thinking over these few facts in relation to the higher and lower mental worlds. Perhaps, it is better that in this field, as in many others, we make our own discoveries and try to find the deeper significance of the unexplained, but odd, facts in our Theosophical teachings.

D. JEFFREY WILLIAMS

METAMORPHOSIS

If thought and feeling still contrive
Shape-changings Ovid used to see,
Let me be lured into a hive
And turned into a honey-bee.
Let me distil from choicest flowers
Drops, golden, unbesmudged by loam ;
And bring, to sweeten rainy hours,
My contribution to the comb.

Yet, wherefore change, when I can reach
On swift imagination's wing
Gardens and fields of flowering speech
Fragrant and meaningful, and bring,
In spirit-calm or feeling-storm,
Under the sky's observant dome,
Sweet words to their well-shapen form,
Honey to verse's honeycomb?

JAMES H. COUSINS

JUVENILE DELINQUENCY

AN IRISH STORY

By F. H. ALDHOUSE

ONE fine day, two imps met on the road at KILLSALAGHAN. They wagged their tails with pleasure, for they were brothers. "Why if it is'n't Sombro. This is a bit of allright," said one. "The top of the morning to you, Madco, old lad!" said the other. They gave each other an affectionate hug. "How is luck?" they both asked. "So, so," said Sombro.

"Nothing doing," added Madco. "Since that blurry Bishop Berkeley bumbled in like a bluebottle, things have simply flopped. Blast the old busybody. Business is burst up. And that's that. Something's got to be done, and done right now, or it's bankruptcy. And what will our master say then?"

"Plenty!" remarked Sombro. The imps whispered together. "We certainly might try it," Madco said. "Shut up!" his brother cried, "somebody might hear. A bird or a fairy would carry it straight to him and we should be for it, right then." "Which of us is going to bell the cat?" "Both." They whispered more and went off arm-in-arm.

Later Bishop Berkeley was informed that two remarkably intelligent and attractive boys, Samuel and Malcolm McDowel, had been placed by their uncle General Balar at Farmer McConel's fruit-gardens for a few weeks' holiday. "They are at school in Dublin," his chaplain explained. "Very nice youths they are, a Connemara family settled in

that County. No doubt of Spanish descent on the Mother's side ; they are quite brunettes."

"Indeed, O'Brien," the Bishop answered, "McDowel in Gaelic means son of a devil, but it is quite a common name. I suppose the original owner was a devil at a fight. It is a coincidence their uncle is Colonel Balar. Balar is Balor, the oldest spelling of that evil being's name. I am not of course suggesting anything." And both he and Chaplain O'Brien laughed.

For some weeks the Bishop heard nothing but praises of the young McDowels, they were so well-mannered, so gentle, so highly ornamental in the Cathedral of the Sacred Thorn at Cloyne. They played games with the country boys and excelled them in each, no false pride or nonsense of any kind about them. They never omitted a service on Sunday.

"You look worried, O'Brien ; why ?" the Bishop asked some weeks later.

"It is the growing underground evil influence amongst the youth here. Pilfering of fruit is no longer just a boyish prank. It is organized and serious. The perpetrators seem to be informed in advance of any traps to catch them, or to detect what they do with the spoil. The Church and clergy are being systematically disparaged and made ridiculous. Here are two verses quite little children have learned, but from whom ?

No wonder the parsons are such liars
And threatening us with infernal fires.
They worship one God with worship true,
His name is Spot Cash I'm telling you.

Whatever you want to do, go do it ;
If you miss your chance you'll surely rue it ;
Get your pleasure now, get it today, ~
For if you die, then dead you'll stay.

Even our two boy visitors are shocked. The country is worse, they say, than Dublin. Ah! if only the boys here were like them."

"I must make these model youths' acquaintance," Bishop Berkeley remarked. "It should be edifying, these bad times."

Bishop Berkeley was talking to Samuel and Malcolm in his study. He was quite friendly and fatherly but he was narrowly watching their faces. "My dear young friends, I have seen how devout you are in our Cathedral. You join heartily in the prayers and hymns, you are, I may say, re-collected." The boys smiled demurely at this praise and when the Bishop dropped his handkerchief and stooped for it, they exchanged an amused glance. It was over in less than an instant. Perhaps it was deprecation, in their modesty, of such high regard. The Bishop continued: "I wonder if one of you would kindly act as my server occasionally, your reverent assistance would be such a comfort?"

"We are not yet confirmed, my lord," they both spoke out together, "we could not communicate, and to approach so near, and yet to be so far, would be tantalizing. It would quite upset us, it would hurt us, it would so. . ."

Now Bishop Berkeley's manner and voice became masterful and stern. "I quite understand that such a close approach to *Sanctissimum* would be impossible for you. But I wished you to admit it yourselves. You are not human. You are demons bent on sabotage and sacrilege. But without human aid this profanity you could not dare." And pointing his finger at them he commanded: "Vanish all false deceptive appearances made by the enemy!"

What a change, where two well-dressed boys of the upper class had stood, were two cowering imps, creatures of and from the inferno. They made a wild attempt to

dash away, they were unable to move ; they began a frenzied chattering like apes, probably crying for mercy. The Bishop looked at them with disgust. "You have done harm here, you two, and I will see that you undo it. Who were the human lads you corrupted with your thieving and vile verses ? Answer truly or I will take such measures as will make you yell out the answers !"

They gave the names in faltering tones. "Good," the Bishop replied, "you are not without foresight at least. Now listen to me ; tonight when the raid comes off you will lead it as usual. Then you will show yourselves to your victims *as I see you now*. Refuse or evade and you know the consequences."

"We tremble and obey," they muttered.

"And you will obliterate from all memories the words of your profane rhymes. What you put in, take out. I will aid you myself to do this if necessary, then get out of here, and come not hither again."

The imps fell upon their knees and with clasped hands implored his clemency. "Great High Priest, have some pity, we were agents of a terrible, ruthless master. If we return to him after obeying you, as we must and shall, what will be our fate ? Torture, unrelenting. Oh, do have mercy."

"Well, I will give you the chance you ask. There are wreckers on the coasts of County Cork and in my diocese. Appear to those who light false beacons, scare them away. Be guardians and agents of the Light. Then I guarantee and promise you that your dark master, personally or by his agents, shall never reclaim or touch you." He made a circle about them and sealed it with a cross.

"We will go. We will gladly, happily do your bidding. We are for the Light. Down Balor !"

The Bishop smiled his approval. He blessed them.

F. H. ALDHOUSE

HUMAN AND COSMIC VIEWS OF GOD

By A. HERBERT PERON

IN many cultures of the past, there is a tradition that may be found esoterically or exoterically which proclaims the existence of early seers and sages. In many instances the reference is to an organized school of knowledge and wisdom that transmitted its carefully guarded secrets to the carefully screened few. It appears that, until more recent times, there have been schools in various parts of the globe, like Pythagoras' School at Crotona. These were merely branches of the One School. We are told this school was and for that matter still is located on the northern side of the Himalaya Mountains. It is known today as the Great White Lodge.

This explains the "mystery" of the similarity of different religions in various parts of the world, and at varying periods. Esoterically compared, the differences generally dwindle to insignificance. Exoterically, the differences often comprise a varied presentation of the law that is best fitted to administer to those it is intended to reach.

H. P. Blavatsky, in her *Secret Doctrine*, puts it clearly: "To thoroughly comprehend the idea underlying every ancient Cosmology necessitates the study and comparative analysis of all the great religions of antiquity; for it is only by this method that the *root idea* can be made plain.

The original transcendental and philosophical conception was one."

But religions were not alone in drawing their sustenance from this One Source. There were also free lances, philosophers who had access to, and who relayed to their followers and to the world what they had gleaned from, this source. Perhaps the best known of these philosophers, certainly one whose influence on our civilization has been most profound, was Plato.

Now where should reasoning about God start? *Here*—on this objective earth where we seem to be on firm ground? Or should we start from the realm of Universals—the subjective universe? Here we have the real point of difference between the two opposing schools of thought. One can think of them as the inductive school championed by Aristotle, Bacon and Dewey; and the deductive school led by Plato, Galileo and Whitehead.

There are advantages to both methods; disadvantages, too. The pragmatic approach with reliance on experience and facts is excellent so far as it goes. Its weakness is highlighted by the short distance it travels. It does not, *cannot*, go far enough. It is significant that science, as well as religion, has been compelled constantly to change its "facts," to bring them up to date. Galileo had to fight not only the Church, but also entrenched scientific opinion of his day. At first this seems surprising. We know that the true planetary picture of the solar system was well known to the sages of antiquity. It is not so surprising when we realize how cut off the western world was from this source of knowledge.

The writings of Plato reveal rather convincingly that *he*, certainly, was not cut off; that *he* had ample access to the fountain-head of knowledge. Let us then examine some of the Platonic ideas. Plato's "Archetypes" can be related

to Universals. His Archetype represents the perfection that every concrete thing of that type tends to approximate. This signifies that every concrete thing in nature owes its existence, and what is equally important, its entire evolutionary process, to its Archetype—to the plane of Universals. You read practically the same idea in H.P.B.'s *Secret Doctrine*: "Occultism teaches that no form can be given anything, either by nature or man, whose ideal form does not already exist on the subjective plane; more than that, that no form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least in approximation."

Plato makes the observation that the Archetype is the limit approached but never reached by things; which reminds us of a similar statement in *Light on the Path*—"You will enter the light, but you will never touch the Flame." This Archetype or prototype idea, viewed from the objective side, results in what Plato terms "an imitation of God". Nor is this restricted to men. It embraces animals, organisms, even inanimate objects. To the *extent* that they show *organization* and internal order, they exhibit traces of the Divine.

Here, it seems to me, is a tremendously important pronouncement: *the relation and reference of organization and order to a Cause*. Here also is, perhaps, the most cogent and basic criticism that can be levelled at the naturalists. It is fairly easy to disavow a First Cause when you are dealing with a Chaos. It is quite another matter to repudiate a Cause when you are confronted with indisputable evidence of Order, Planning and Organization.

Plato defines perfection as completeness. In a philosophical sense they are practically synonymous. In Plato's day, the two opposing schools could be summarized in the expressions of Protagoras and Plato. Protagoras said:

"There can be no knowledge without the evidence of immediate experience"; (how like Dewey). Plato said: "There can be no knowledge without systematic thinking; without concepts sensation is blind."

It was Alfred N. Whitehead who made the remark that all philosophy during the last 2,000 years is just footnotes to Plato's philosophy. So let us see what Whitehead has to contribute. His is called the Philosophy of Organism. He postulates *two* categories on the subjective (spiritual) plane. 1. Creativity, 2. Eternal Objects. It is confusing to many that Whitehead's Universals, his Eternal Objects, take a secondary place in the Cosmos. They are subject to the process of Creativity, therefore subject to change. How can that which changes be eternal? They might be construed simply as attributes; but Whitehead does not let us do that. He makes it clear that his Eternal Objects are forms of definiteness and pure potentials, which sounds much like Plato's Archetypes.

Perhaps a good deal of the trouble we have in understanding Whitehead and some others, is due to the inclination to think of the Cosmos in terms of the created universe, it is . . . *now*. Most philosophers, too, make their speculative take-off from this fixed viewpoint. Paradoxically, dealing with a "living" manifested universe can prove static if the screen shows a stand-still picture instead of a running film which covers all the stretches of time, starting with Creation.

H. P. B.'s *Secret Doctrine* demonstrates one of its many unique features by presenting to us the Cosmos in the labour pains of birth and creation. Note the difference. How much more easily Whitehead's apparent contradictions are ironed out. Remember he places his Eternal Objects as subject to Creativity, and therefore subject to change. We read in the second Stanza of Dzyan: "These Two are the

Germ, and the Germ is One. The Universe was still concealed in the Divine Thought and the Divine Bosom." H.P.B.'s commentary on this follows: "The Divine Thought does *not* imply a Divine Thinker." The universe, in its totality—absolute being with the past and future crystallized in an Eternal Present—*this* is Divine Thought reflected in a *Secondary* or *Manifested Cause*.

Whitehead stresses that his Eternal Objects *are* Universals rather than concepts, essences rather than abstractions drawn from existence. In this respect, Whitehead maintains what might be called a *firm relationship* between Universals and Particulars.

Now this firm relationship between the subjective and objective planes, which is so important to us Theosophists, is not always preserved in idealist philosophy. Santayana, for instance, arrives at different conclusions.

"Essences," he states, "are altogether unaffected by the conjunction in which they occur, the flux of nature which sustains them, the existences they qualify. Essence carries its own light, which while unilluminated from any other source, serves to illuminate everything else. Essences by being what they eternally are, enable existence (nature, that is) to pass from one phase to another. Since existence is flux, and therefore in accordance with the Platonic conception of non-being, it follows that Essences do not exist. They *have being*. They *are* in their own right hence they cannot be conceived as abstractions, or as unrealizable generalities. Every Essence is universal . . . individuated internally by its character, not externally by its position in the flux of nature."

Thus far Santayana has proceeded fairly faithfully on the Platonic road. Now, when practically within sight of the goal, so to speak, he makes a sharp turn. He asserts that in relation to the flux of nature, the Essences are

powerless and inert. You will recognize there is some truth in this idea. It is true in reference to *part* of the flux, the lower kingdoms, of nature. Theosophists, generally, do not believe it is true of man, certainly not of highly developed man. For while the lack of relationship between physical and spiritual may exist to a great extent, there is ample evidence of a definite Link—a link *in man*, which portrays the functioning of a spiritual power (Essence) in varying degrees of force.

Santayana accuses Plato of making his Essences a potential of spiritual forces that select and determine on their own account, thus constituting a world of *substances* behind the flux of *appearance*. *Of course* Plato does just that in keeping with the ancient lore from which he drew. To bear out his criticism Santayana claims: "Essences do not pass in and out of the stream; it is the stream that passes from one Essence to another, under its own compulsion." Again a truth in part. The occult doctrine confirms that Essences, monadic essences, do pass "in and out of the stream" under nature's compulsion, without apparent will of their own. However, this again is applicable only to the lower levels of the evolutionary field. It may not be safe to postulate *one* single law to embrace the entire field of manifestation. We know there are laws that do not stand up in all instances. Since the ushering in of the atomic age classical mechanics has proved inadequate. New laws had to be evolved. Santayana and others fall too easily into the error of modern biologists in viewing the entire evolutionary scale as an uninterrupted continuum to which nothing new is ever added.

A. H. PERON

(*To be concluded*)

THE LAW OF RIGHT RELATIONSHIPS

By N. SRI RAM

SINCE there is only the One in truth and everything has come from that One, everything is related to everything else. This relationship is but an underlying pattern, a foundation, as it were, on which we have to build. All evolution is that building.

It is only as we begin to glimpse the Light that shines from above, that we begin to realize that all is Life, all is Law, and *all is relation* in Nature. If each one thinks of himself as he stands, he can see he is related on each side of him. He is a unit in a web of relationships, an intersection point of innumerable connecting lines. He is a point on a sphere round which and through which run an infinity of circles. The circles round him may be regarded as circles of environment; the circles through him the circles of life or consciousness relationship. Let us consider these latter lines. Some are vivified, some are not. The culmination of the evolutionary process is the galvanization of each of those lines. It is an interesting metaphysical question: Are the lines radiations from the point or is the point a point of unity for the lines? In other words, is individuality the creation of forces or the forces the raying out of the individuality? Is the Logos a centre for the Light of the Logos, or the Light the enlargement of the Logos?

Our relations are *outer* and *inner* ; because the universe is outer and inner. The outer relations are relations of Karma, the law of interaction ; the inner relations are relations of affinity, of Spirit, of Rays, sub-Rays, sub-sub-Rays and so on. As the outer and the inner come nearer to each other, as Heaven and Earth become united, as the conjunction of Spirit and Matter takes place—now they are in opposition—all things will be regrouped. The regrouping is a process in time.

The outer relations are of time, place and circumstances. Between the relations of matter and the relations of Spirit, are the relations we experience from moment to moment, that is, the relations or reactions of our consciousness. It is with this we are particularly concerned. For that which is of the Spirit—the Reality—is beyond us for the moment. And Karma we have to take as it comes, that is, the past Karma.

How are we related to others in our thought and feeling ? How do we react ? How do we respond to their presence ? How do we act on them ? Our relations are to persons as well as things. The inner attitude depends on understanding. All is relationship in life as we live it. All institutions are but a certain stabilization of relationships, laying the pattern for outer action, determining its nature within certain bounds. The outer is bound to follow the inner. For instance, if there is an inner feeling of equality with others, there will not be inequality for long in the outer conditions.

The outer world is a world of conflicts, especially at present. The conflicts are fundamentally conflicts of opposites : East and West, capital and labour, coloured and white, youth and age, new and old, man and woman, and so on. The first phase in any relation of opposites is indifference due to lack of contact, inner or outer. Then

contact leading to tension. Then the prevailing of the one over the other, domination by the one, suppression and exploitation of the other. Then discontent, resistance, rebellion, the disruption of the old relationship. Further conflict, now more as equals, with patched-up truces, compromises, uncertainty. Eventually a relation of harmony, of balance, co-operation with willingness of spirit, each party free, harmony in freedom.

We see this drama in racial and State relations, Britain and India, for example; also in the relations of capital and labour. Here we are in the stage of truces and compromise; we see it also in the relation between man and woman, although the process is very subtle here. Woman is no longer a chattel, but is not yet as free as some think. She is not free in many eastern countries, nor in the management of national and world affairs.

Every new idea is first treated with indifference, then, if it is important enough to disturb conditions based on the old, scoffed at, persecuted, then finally, as they prevail, and they must if they are the truth, accepted (even as a tyrant is accepted when he is victorious—"agree with thine adversary quickly") and even prided upon. The ideas of Copernicus (scientific ideas), the freedom of subject peoples, and religious toleration are outstanding historical instances.

There is an element of the opposite in any two individuals. No two persons are wholly alike. The difference asserts itself in situations as they arise, in the presence of third parties—whether persons or things—as they come into the field. We have all heard of the triangle in marital and (so-called) love relations. Any two individualities are opposites within a certain angle.

All opposites are really complementaries. They are causes of conflict as the consciousness identifies itself with the outer form and thus becomes subservient to it. The

forms are different, but they need not divide. However they do, while yet the consciousness is childlike (that is, ignorant) and gullible. The antithesis of self and other arises subtly and builds itself up through rehearsal in innumerable forms.

It is a habit of thought, due to an outward-turned consciousness. The externalization of the consciousnesses participating in the unity has to be bridged over by vibrations. But in this outer world the vibrations are various and discordant. Our problem is a problem of vibrations. These vibrations are at different rates, thus at different levels. One broad division amongst them is that to which we refer as the Ego and the Personality. The Ego's response is a harmony. The Devas conversing on the pure mental levels in sound converse in music. Their exchanges in colour are patterns of harmony.

All relations change, for relations are a life-process. Life is continuous action. It is response. When it ceases to respond it is dead. The changes are Karma; they are also initiated by volition. When changes due to Karma in the relationships of relatives. Even in one life-period there is change of relation between parent and son, between boy and girl, and wife, due to growth which is evolution. These changes lead to breaks if the relations are superficial. Difficulties with others are largely due to lack of inner contact, or fullness of contact (communion), lack of depth. Each one is enclosed within himself, in a cocoon of thoughts, woven in a deceptive light. There is a rind or crust of selfishness and a play of false lights around it.

In any true relation there has to be a certain realization: first of the dignity of the other person, equality in dignity, in true estate, secondly of the difference, which calls for sympathy. All natural differences are specializations.

Each has its value. The male body gives certain experiences complementary to those of a woman. Each temperament (due to mixture of Ray qualities) has its charm, its special qualities. Each race, each religion, each culture gives the soul a bath in a certain type of influence needed to draw out its all-roundness. Each season of life has its purpose. In any scientifically devised scheme of life each will have its place, the help it needs, its opportunity to give of its special quality.

Unity and difference are both summed up in Brotherhood, which is a concrete and comprehensive relationship. Brotherhood recognizes differences, as in a family. It does not ever forget the unity. It is in fact an externalization of the unity. Brotherhood is the key to the solution of all problems; for it implies freedom, justice and co-operation. Brotherhood is a pure relation, for there is in it no possession, no idea of using or exploiting the other. Possession is for gratification; leads to conflict. The things we possess with our hearts possess us. The perfect, as well as the most dynamic relationship, from the inner point of view, is love. It is not a relationship of possession, it is not sentimentalism, it has nothing to do with desiring or glamour. It is a relation without wraps, that is direct, not through mental constructions, a glamorous halo, the confusions of self-interest. It is heart to heart, the union of hearts, of consciousnesses.

Desire for gratification makes one selfish. The relation which uses another for one's gratification is essentially a false relationship, disguised, as it is so often, by a simulation of love. This is not to say that enjoyment is bad. It can be pure, the experience of a harmony; or it may be egotistical, a predicate that has always the subject of "self". It is the desire for sensation which glours in thought, makes it regard the false as the true, subjects

Manas to the modifications of the Astral Principle, Kāma Rupa.

All true and constructive and happy relationship is a relationship of freedom. The relation of a liberated man to all beings and all things is a free relationship. He incurs no debt. He contracts no bond. He is free of Karma. His progress is by the Law of joyous sacrifice which is giving. He has purged his consciousness of all elements in the sub-conscious, which extends like an accordion into section after section of the past. He is unconditioned and not self-enclosed. He has freed the present from the past. He is a centre of pulsating life no longer dead or inert; and as he vibrates like a wonderful drum, all things inwardly vibrate with him. He is one with all of them in the movements of his consciousness. His is a universal relation.

What can we do, where we are, to reach that state? The Lord Buddha laid down certain steps: Right thought, right thought, right speech, right action, right means of livelihood (I leave out the other steps which follow). What is right? That is the question. We have to examine ourselves constantly to see how far we are right, how we go wrong; examine ourselves in our relations to all things. We can never have right relationship with others until our thoughts of others express that relationship. Relationship is on all planes—in thought, feeling and action. To be perfectly related with all is to be perfect.

N. SRI RAMAN

